

N E H U S H T A N:

12
O R,

JOHN ELLIOT's Saving Grace in All Men,
Proved to be No G R A C E;
A N D
His INCREATED BEING in All,
A Great Nothing.

By J. F.

2 Kings XVIII. 4.

Hezekiah removed the High Places, and brake the Images, and cut down the Groves, and brake in Pieces the Brazen Serpent that Moses had made; for unto those Days the Children of Israel did burn Incense to it, and he called it Nehushtan.

Totus homo & anima & corpore in imagine Dei & secundum similitudinem ejus creatus est — Synops. purior. Theol. p. 134.

L O N D O N,

Printed for Thomas Cockeril, at the Three Legs in the
Poultrey, over-against the Stocks-Market, 1694.

HARVARD COLLEGE LIBRARY
TREAT FUND

111-62-1930

THE P R E F A C E.

IT is so much contrary to my natural Genius to study politeness of Language, or Rhetorical Flourishes of Words, that I could never be prevailed with to print any of my poor Lucubrations in this critical and learned Age; and I had been silent now also, as all along hitherto, had I not been highly provoked by a Neighbour, John Elliot, who hath been pleased to proclaim his own Weakness, to say no worse, to the World, in a small Piece, entitled, The Saving Grace of God. This he will have to be in all Men, yea, and nothing less than an Increased Being; and, because I offered him a few Arguments to the contrary, he hath been in a great Paroxysm of furious Zeal against me, and his Spirit in so great a Ferment, that he hath represented me as grossly Erroneous, and a notorious Blasphemer, pressing Persons most vehemently to withdraw from me, and to discontinue their Attendance on my Ministry. I can truly say, It is not the Vindication of mine own Honour that hath prompted me thus to put Pen to Paper; for I do really look upon my self as a poor inconsiderable Nothing, that my Honour or Dishonour is little to be regarded; only I would not willingly bear of this at the Great Day, that while I slept the Tares were not only sowed, but also grew up. I could gladly be silent, so my Silence were not sinful. Happily some of my Learned and Prudent Brethren may censure me for taking cognizance of, or meddling with so weak an Antagonist; but I humbly take leave to acquaint them, that they may not know all the Circumstances of this Case; therefore they may rest satisfied, that I have not acted herein without what is unto me an Authentick Call thereunto. Calvin speaking of Servetus, said, Fatuitas dogmatum securum me reddidit, the foolishness of his Opinions made him regardless; but he saw Cause afterwards to awake out of his sleep and security, upon the coming out of this crude, indigested, empty Scribe of J. E. There was such insulting and triumphing among the Quakers, as if the Day had been everlasting their own in this Place; Copies were with great diligence scattered up and down in most Places

The Preface.

ces with us : *My Ears were filled from day to day of my being so conquered, that I must never hold up my Head any more ; nothing less was expected, than that most of our Friends would quickly be proselyted to J. E's Opinion and Way.* Some well meaning persons, no way inclined to *Quakerism*, could not tell what to think of it ; that Grace which had been so honourably spoken of in all Ages, should be no more but a mere Creature. By these and other weighty Considerations, I was alarmed and influenced to what I apprehended was my Duty, willing to observe that *Apostolical Canon*, 1 Cor. 14. 26. Let all things be done unto edifying, I was loth to trouble the People, or pollute the Pulpit with Replies to the *Impertinencies* of J. E's. Scribble, I design that as distinct from this, which I purpose also to publish if I have any fresh Provocation : The way I have been directed to take, was, doctrinally, and practically to discuss this Position, That though Inherent Grace be a great Excellency, yet no Increased Being, with some useful Inferences, Deductions, and Corollaries from thence. The Lord hath been graciously pleased so far to own and accept of this piece of Service, as to accompany it with a Blessing from above, I know not one of the Congregation in Fellowship with us, but what are fully satisfied in what they have heard ; and some of the most Judicious among them have, with much importunity prest, that this may be made as publick as the other was, hoping that others may reap the same benefit and advantage by it as they have reap'd, and that it may contribute something towards the preventing of the growth of *Quakerism* in other places as well as here. O, pray, pray, pray that the Word of the Lord may have free Course, and be glorified, 2 Thess. 4. 1. *Paui planteth, and Apollos watereth* ; but it is God that giveth the encrease, 1 Cor. 3. 6. This may serve both as an *Apology* for my appearing thus in Print, and as a *Prefatory Introduction* to what ensueth.

INTRO.

INTRODUCTION.

Having an Eye to the Instruction, Edification, and Stablishing in the Truth those that were my constant Auditors, I did not judge it worth while, all along to dispute against that which is called *Universal Grace* in *All*; I only gave one Argument to prove that to be a *non entitie*; there is no such thing in *rerum natura*; it is not what it is called by some: But that I might approve my self a *fair Disputant*, the Task I undertook was this; To prove, that That which is *Saving Grace* in them that are *true Believers*, effectually renewed and sanctified by the Word and Spirit of God, is no *Increased Being*; and therefore a *Majore ad minus*; much less is that which is falsely called *Grace*, the *Spirit*, *Christ*, *Light*, the *measure of the Spirit*, the *Spiritual Appearance in All*. This being the principal thing to be insisted on, I dispatched the one *confutatory Argument* with little more than a bare mentioning of it, without a large Prosecution; which was this:

That which is in every Man is in *Heathens* and *profess'd Pagans*: But the *Saving Grace of God* is not in *Heathens* and *profess'd Pagans*; therefore not in every Man.

It's only the Assumption that's to be proved; and that I prove thus; If that which is in *Heathens*, be *nature*, only *nature*, and *called nature* by God, speaking in his *Word*, yea, and *nature* deeply depraved and corrupted in *All*, then the *Saving Grace of God is not in Heathens*. The former is true, *Rom. 2. 14. Rom. 3. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18. Ephes. 2. 3.* and therefore also the latter.

If *Heathens* and all *unconverted Persons* are *without Christ*, Aliens from the Commonwealth of *Israel*, Strangers from the Covenants of Promise, having no Hope, and without God in the World, then that which is in them is not *Christ*. The former is true, *Ephes. 2. 12*. Therefore also the latter.

If *Heathens*, considered Antecedently to the *Gospel's* being preached to them, do sit in *darkness*, and in the *shadow of death*, having the *Understanding darkned*, being alienated from the *Life of God*, through the *Ignorance that is in them*, because of the *blindness of their Heart*; then that which is in them is mere *Darkness*, and no *Gospel Light*, they can know nothing of *Evangelical Verities*, and whatever is of *supernatural Revelation* from any thing within themselves. The former is true, *Luke 1. 79. Ephes. 4. 18*. Therefore also the latter.

If that which is in *Heathens* is the *Devil*, and the *Spirit of the Devil*, then that which is in them, is not the *Spirit of God*; for, what *Communion* hath *Light with Darkness*? What *Concord* hath *Christ with Belial*? *2 Cor. 6. 14, 15.* The former is true, *Ephes. 2. 2. Act. 26. 18. Col. 1. 13. Job. 8. 44. 1 Job. 3. 8.*

I call this but one Argument, for it is diversified only with respect to the several denominations which *J. E.* gives unto that which is in every Man, without Restriction or Limitation: I humbly leave it to those that are impartial, whether this alone is not of sufficient force, cogency, and validity, utterly to overthrow the very *Foundation of John's Book*, and consequently, whether the whole of the *Superstructure* is not also there-

therewith overthrown? and whether I deserved such hard words for calling, not that which is in True Believers, and a special Work of the sanctifying Spirit of God, *a great nothing*, but that which is nominally only, and equivocally called the *saving Grace of God* in All, Turks and *Mabometans*, *Heathens* and *Pagans*, *Papists* and *Atheists*: Where Foundation and Superstructure are both naught, these will not be able to bear the trial by fire, 1 Cor. 3. 11, 12, 13, 14, 15. But I pass from this to the disquisition of what I have seen cause chiefly to insist on; which you may take in this categorical Proposition, Thesis or Position.

The saving Grace of God in True Believers, is no Increased Being. That which is Grace in those that are Christians indeed, is a Creature, a mere Creature, and an imperfect Creature.

For methods sake, and a regular procedure herein, 1. I shall set down some *Preliminaries*, tending to a right *stating* of the *Question*, or the *Thing* in controversy between us, and to the clearing of some things ignorantly and confusedly delivered by the Author of the saving Grace of God. 2. It's needful there should be some *Definition*, or Description given of *Grace*; otherwise, we are like Men beating the Air, disputing of we do not know what. 3. Having given one or two descriptive Definitions of Grace, we shall by express Scripture Testimonies, and Arguments from thence deduced, prove the Thesis, Grace in Believers is no Increased but a Created Being. 4. What is said of this Theme and Subject is to be improved by us; and in order thereunto, I shall give you some practical Inferences from all the premisses.

1. *Preliminary.* There is no Person or positive Entite in Heaven or Earth, but what's Created of the Lord Jehovah, Father, Son, and Spirit. Sin being no positive Entite but privative, properly hath no efficient, but rather a deficient Causa. This is a Principle, and the Foundation of all Religion, therefore it's the first Lecture read from Heaven to us, by him that was the first authorized Amanuensis of the Holy Ghost, in Penning some Part of the Sacred Oracles. Gen. 1. 1. See also Acts 17. 24. God made the World and all things therein.

If Grace be one of those things that's in Heaven or Earth, then it is to be reckoned among the number of Created Beings; but Grace is one of those things that's in Heaven or Earth. Therefore, —

2. *Preliminary.* follows upon the former. The word *Increase* signifieth that which is not created or made at all. Hence the Argument runs thus; If Grace be that which is not created or made at all, it must be Self-existent, Independent, the first Being and Creator of the Universe. But it's not Self-existent, Independent, the first Being, nor the Creator of the Universe; therefore it's no Increased Being: It's a true saying in School Divinity, *omne ens est vel Primum vel à primo ortum*, whence if Grace be Increase it must be the first Being from which every other Being derive theirs.

3. *Preliminary.* There is a passage in my Opponents Pamphlet, pag. 26. which favours so much of unsoundness, Heterodoxy, and scandalous Ignorance in this our *Goshen* or Land of Light; that I cannot let it pass without some Animadversion. His Words are, speaking of Grace in his sense, — *It is of his divine saving nature, but yet not the only entire God, Eternal Jehovah.* — Doth not this imply that Grace is God, though not Jehovah, and doth not this imply, that Jehovah is a divisible and compounded Being; Jehovah is the entire God, and the English of our Authors Phrase is, Grace is a piece or part of Jehovah. — This occasions my third Preliminary as an Antithesis hereunto, *Deus est ens simplicissimum, God is an uncomposed and indivisible Being*, and this is one thing that doth distinguish him from all created Beings; *Simplicity*, says Nort. Orthod. Evang. is God, one mere and perfect *Act*, without all composition, his name is

I AM.

I AM, Exod. 3. 14. that is, mere essence, wherein is nothing past nor to come; from what is there more largely treated of, I contract this Argument; If God does admit of composition, it is either a composition of *Parts*, which are bounded by quantity, or of *Matter and Form*, or of *General and Special Nature*, or of a *Subject and Accident*, or of an *Act and Possibility*, or of a *Person and Nature*, or of *Being and Individualization*: But God doth not admit of any of these Compositions, therefore of none at all, the enumeration is full and complete, else the defect must be shewed.

4. *Preliminary*. The Divine Essence is incommunicable to Creatures. When some of the *Attributes* and *Perfections* of God are said to be communicable unto Men, all such Predications are *Analological* and *Equivocal*. Any *Deus & creature nihil habent communem, præter nomen*. resemblance that Man hath unto God is very low, mean, dark, and shadowy, notwithstanding of any likenesses between God and Man. The disproportion and distance between them is still as great as between *Infinite* and *Finite*, *Perfect* and *Imperfect*, *Perfection* and *Imperfection*; that which is *Eternal*, and that which is of *Yesterday*; as between that which is the *Supreme Being*, and that which is only *Subordinate*; as between that which is *Independent* and *Dependent*; as between him that is *Essentially All*, and that which is *Originally nothing*. Whatever it is that Man is, or whatever it is that is in Man, compared with God, it is imperfection it self, and as nothing, *Ijai. 40. 17. All Nations before him are as nothing, and they are counted to him less than nothing, and vanity*. The *Essence* of God, says *Nort. Orthod. Evang. p. 5* is *that one pure Act of God by which he is God. Deus est necesse esse*, God could never have been any other than what he is; God cannot hereafter cease to be any other than what he now is, and ever was. This is the Signification of *Jehova, He that was, He that is, He that is to come*, *Rev. 1. 8. With whom is no variableness nor shadow of turning*, *Jam. 1. 17. Whatever Man is, or is in Man, he and it might never have been; and confidered in its own Nature and Essence, it is still capable of *Annihilation*. If it be *Actually* perpetuated and made *Eternal, à parte post*, it is indebted to the *Being of Beings* for this, *1 Cor. 15. 10. By the Grace of God I am what I am**. The Heterodoxy of some expressions of our Author, put me upon making this a distinct *Preliminary*, the *Essence* of God is incommunicable to Creatures, p. 27. — *Though this measure, to wit in every Man, be not the fulness, or the whole entire Essence, yet it is of God, in a measure of his own Spirit, which is not distinct therefrom, but it is one with it, 1 John 5. 7. and therein communicable to Men*. The words of *1 Job. 5. 7.* are, *There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one, that is, God, Father, Son and Spirit are essentially one; Therefore the Eternal Spirit, the third Person of the Trinity, and that which is in every Man, are not distinct but essentially one. There's Divinity for you*.

5. *Preliminary*. It is a received Principle both in *Divinity* and *Philosophy*, *omne quod recipitur recipitur ad modum recipientis*, when one thing is said to be in another, every such *inexistence* is to be understood, that it's according to the *receptivity* of the *Receiver*: When *God, Christ and the Spirit* are said to be in *Man*, it is in a *suistableness* to the *Essential Constitution* of *Man*, as a *Rational Being*, having *Understanding, Will, and Affections*. *Christ and his Spirit* are in *Believers* to exert and put forth gracious *Acts* and *Operations* upon them, as their *respective exigencies* do require, to humble them when they want *humbling*; to give a *check* to their *corruptions*, and mortifie them when there is *occasion*; to recover them out of the *snare* of the *evil one*, when entangled therein; to enlighten and enliven, quicken and comfort them; to corroborate and strengthen them in and under all their *Weaknesses, Infirmities, Troubles, Trials*,

Trials, and Temptations. I know there are some *magni nominis*, and whom I do really Reverence, who have said much for a personal Inhabitation of the Spirit in Believers; but I humbly take leave to dissent from them in this. Those Texts of Scripture that speak of the Spirits being or dwelling in Believers, are not to be understood of an Hypostatical or Personal Union between the Spirit and them, it is purely Mystical and Spiritual: What Learned Norton, Orth. Evang. p. 289. 290. says of the Union between Christ and Believers, both negatively and positively, the same I may say of the Union between the Spirit and them. Negatively, it is not Essential, such as is the Union of the three Persons in one Essence in God; nor Personal, such as is the Union of the Divine and Humane Nature in one, and that an Incremented Person in Christ. Not natural, whether Essential, as is the Union of the Form with the matter; or by local contact, that is, natural touching one of another, as Water is united to the Vessel; or by mixture, as Water is united to Honey; or by the coupling together of common and special nature, as the Genus is united to the Species; or by cohesion, as when one part of the Body cohereth with another; or by Adhesion, as when pitch cleaveth to our hands; or by Inhesion, as when an Accident inhereth in the Subject; it's not Civil, as is the Union of many Persons into one Body politick. Positively, it's a Spiritual Union; in respect of the verity thereof, it's real, not imaginary; in respect of the things united, it's substantial; in respect of its way and manner, it's supernatural and secret; in respect of the nearness of it; it's close and intimate. Some of the reasons of my dissent from those that Assert a personal Inhabitation are these.

If there be a personal Inhabitation of the Spirit in Believers, there is also a personal Inhabitation of the Father and of the Son in them, *Job. 4. 15, 16. Gal. 2. 20. John 17. 23.* The latter is absurd, therefore also the former.

If the Person of the Spirit be in the Person of every Individual Believer, then every Individual Believer is two Persons. The latter is absurd, therefore the former.

If the Union between the Spirit and Believers be personal, then there are more Hypostatical Unions than that of the Divine and Humane Nature, in Christ: The Scripture knows no more, *1 Tim. 3. 16. Job. 1. 14.* therefore there are no more.

Where the Person of the Spirit is, there is the Father, Son, and Spirit, for the Essence of God is inseparable from either of the Persons. The Essence of Father, Son and Spirit is not in Believers, therefore not the Person of the Spirit.

If the Personal property of the Spirit, which is Procession from the Father and the Son, be inseparable from the Person of the Spirit, then the Person of the Spirit is not in Believers: The former is true, therefore the latter. The reason of the connexion of the Major is this: The personality of the Spirit was from Eternity, is at this day what it always was, and will be to all Eternity what it hath ever been. The Spirit did, does, and will invariably proceed from the Father and the Son. Where the Person of the Spirit is, there must be the Person of the Father and of the Son. Believers were not from Eternity, and now they have an actual Existence, the Person of the Father, nor the Person of the Son not being in them, from whom the Spirit does proceed, the consequence to me is clear, that the Person of the Spirit is not in them.

The Spirit is no otherwife in Believers now, than before the Incarnation of Christ; I have not heard of any that plead for a Personal Inhabitation of the Spirit in Old Testament-Believers; and there is no reason appears to me why this Privilege should be peculiarly appropriated to us more than to the other. 'Tis true, that which is called, *The Promise of the Father, Act. 1. 4. and the Promise of the Spirit, Job. 16. 7, 8.* was not to have its Accomplishment, till after the Ascension of Christ; but that is to be understood of the pouring out of the Spirit in a larger measure, and on a far greater number than before, *Joel 2. 28. Act. 2. 17.* If

If the Person of the Spirit is in Believers now in the Days of the *Messiah*, either he is so in all, or only in some. If in all, hath he been so in all Ages, from the Incarnation or Ascension of Christ till now, or only in some Ages? Does he enter into them when first the Work of Regeneration is begun in them, or afterwards? Where he once comes, does he never after recede? If in all, and at all times, how comes it that he hath manifested his personal Presence to so few all this while? If thus in all, how comes it, that there are still, and have been so many personal Infirmities and Failings where he takes up his constant Residence? How comes it, that some of them have, in an hour of Temptation, grossly prevaricated, for a time, both in Principles and Practice? If in some only, then this is a Priviledge peculiar to those few, and not to others: If so, by what Covenant or Promise is this Priviledge entailed upon them exclusive of others? or does the purchase of Christ's Death as to this, extend to them, not to others?

The greatest Argument, for what I can perceive, for a personal inexistence of the Spirit in Believers is, that there are so many Texts of Scripture which speaking of this do speak of him as a Person, *Rom. 8. 16. The Spirit it self beareth witness with our Spirit, that we are the Children of God, v. 26. The Spirit it self maketh intercession for us with groanings, which cannot be uttered* — All I reply hereunto at present is this; By the same nos. Reason also there must be a personal inexistence of the Father and the Son in them, *1 Job. 4. 12, 13. If we love one another, God dwelleth in us, — Hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit, v. 15, 16. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God — God is Love; and he that dwelleth in Love, dwelleth in God, and God in him, Gal. 2. 20. Christ liveth in me.*

Mr. Samuel Eaton's Arguments against a Personal In-dwelling of the Spirit in Believers, are of weight with me, *Quakers confuted, p. 1. 2.* "We do not believe that "there is any substantial, essential, or personal Union between this eternal Spirit "and Believers; for such Unions would either make the Spirit and Believers "some Third Thing, as when Soul and Body are united, a Third Thing "which is neither Soul nor Body, but compounded of both, ariseth from it, which is "called Man; or else there will be a confounding of Substance, which cannot be; for "God cannot mix with the Creature: And else such Union, if it should be personal, "as betwixt the two Natures in Christ, would make Believers God, and equal with "Christ; and consequently equal with God himself: the consequence of which would "be, that such Persons would have an Almighty Power, which they might put forth "in working as many Miracles as they please, as they may see fit make for the Glory "of God; and that they would be Omniscent, and know all things, and would have "the rest of God's Attributes as Christ had, who was God, and equal with God, and "in whom this personal Union was. — And though we believe that the Spirit of Christ "dwells in Saints, yet we assert the Spirit of Christ to be distinct from the Saints, and the "Saints from the Spirit; and though he dwells in them, yet he acts not in them, but as "it pleaseth him; neither doth he impart Wisdom, Power, Grace, and Glory, but as it "pleaseth him, *1 Cor. 12. 7, to 12.*

There are some Passages in Mr. R. Sherl. Discourse of the Holy Spirit, worthy of a Remark, *p. 11, 12.* "It was the Error of the *Macedonians* and *Samosatenians* of "old, and of the *Socinians* of late, That by the Spirit of God is meant no other, but "Virtus seu efficacia, quâ homines fideles sanctificantur & divinis usibus consecrantiur; i. e. That Virtue or Efficacy, whereby faithful Men are sanctified and consecrated to Divine Offices. And opposite to this Extreme, many now-a-days run to the "other, mistaking and missterning the Efficacies and Virtues of the Spirit for the Person

“ of the Spirit himself : The Holy Orthodox Truth lies betwixt these two Extremes—
 “ And when you read in Holy Scriptures of being filled with the Holy Ghost, or made
 “ Partakers of the Spirit of God, it is not to be understood of the Spirit in respect of his
 “ personal Essence ; for thus he filleth the World, and contains all things, being really ex-
 “ istent and present, in and with all things and Creatures, giving unto All their Life
 “ and Breath, and all things ; *In whom we live, and move, and have our Being.*
 “ *Act. 17. vs. 27.* by his inextinct Presence ; and this in respect of his personal Essence.
 “ If we should say then, That the Spirit of God is in his Saints and Servants here upon
 “ Earth in a greater measure than other Men, personally, and in respect of his Essence,
 “ we should so divide, and consequently define and limit the Essence of God, which
 “ is undivided, infinite, and unlimited, *Jer. 23. 23. Am I a God at Hand, and not a*
 “ *God afar off? Can any hide himself in Secret Places, that I should not see him?*
 “ *for do not I fill Heaven and Earth, saith the Lord?* Thus then those Scripture-
 “ Phrases of receiving the Holy Ghost —are not to be understood of the Spirit, in
 “ respect of his personal Essence, but in respect of his Impressions and Workings on the
 “ Souls of Men, in respect of his Gifts and Graces, which are various and diverse, and
 “ carry their Name from the Cause or Author of them, *1 Cor. 12. 4. There are di-*
 “ *versities of Gifts, but the same Spirit;* where the Spirit is plainly distinguish'd from
 “ his Gifts ; as the Cause from the Effect ; the Workman from the Work of his
 “ Hands ; or as the Body of the Sun from the Light and Heat which is darted and dis-
 “ played from it. And whereat 'tis said, *The Spirit is one, but his Gifts diverse,* we
 “ may hence observe, That if we should confound the Spirit of God with the Gifts and
 “ Qualifications dispensed from him, we should be so far from worshipping the true
 “ God, which is but One, that we should fall into that gross Idolatry of the Hea-
 “ thens of old, making as many Spirits of God, as they made Gods ; who Dei-
 “ fied the moral Virtues, and worshipped their several Virtuous Qualifications, as Gods.
 “ Hence it is, that some being persuaded, that they have the Spirit of God personally
 “ abiding in them, have been puffed up with such an excessive Spiritual Pride, and self-
 “ conceited Eminence, as not only to exalt them selves above their Brethren, but even
 “ to extol them selves above the Heavens, and most blasphemously to profane and boast
 “ of an equality with God. There was a Testimony bore against this Principle by a Sy-
 “ nod in New England.

6. Preliminary. The Word *Grace* in the Scripture is of a double Acceptation, there is *Gratia gratum faciens* ; which is says Scharp. *Curs. Theſ. p. 383. Paterna Dei be-*
nevolentia quā immitterentes gratia complectitur. It is the same with Divine Benignity, or God himself, freely willing to communicate the Specialities of his favour even to those that are most undeserving, *Gen. 9. 8. Exod. 33. 19. 1 Cor. 15. 10. I am what I am by the Grace of God : Hec fons & causa bonorum & donorum omnium est, & non in nobis, sed in Deo residet.* This is the Original of all the good things we have, and is not resident in us but in God, if we may so phrase it : *Quicquid est in Deo est Deus.* It is God himself freely communicating the choicest of his Blessings to those that are less than the least of Mercies, *Gen. 32. 10.* There is, *Gratia gratis data,* or, *Donum quodvis quod ex gratuitate Dei amore & liberalitate in nos conferatur.* Any Gift that is bestowed on us of the Love, Favour, and Bounty of God, *Heb. 12. 15. 28. Let us have Grace whereby we may serve God acceptably, Act. 11. 23. and 13. 43. Eph. 4. 7. 2 Cor. 8. 7. and 9. 8.* The Question is of Grace in this latter Sense ; not of Grace in the former Sense. That which is in all Men, is the Saving Grace of God, says *J. E.* and an increased Being. That which is in all Men is not Grace, say I, nor an Increased Being ; yea, that which is true Saving Grace in Believers, is not an Increased Being. Thus I have done with the Preliminaries. It is needful in the
 next

next place, that some Definition be given of Grace inherent in Believers; for there is nothing else in others that deserves the Denomination of Grace, or is so to be called.

That Grace which hath Man for its Subject of Inhesion may be thus described: It is a *Supernatural and Special Gift of God, bestowed upon some in and through Christ, as Mediator of the New Covenant.*

I call it a *Supernatural Gift*, because it proceeds not; neither can it proceed from *Nature*, as now in its lapsed State. A *special Gift*, because not given to all. *Faith* is one of these Graces; and, 2 Thess. 3. 2. *All Men have not Faith*. A *Free Gift*, to shew that God in dispensing *inherent Grace* to Sinners, is not acted by *necessity of Nature*, but is a *voluntary Agent*; he might have chus'd whether he would have bestowed it on one or another; herein he acts *according to the good Pleasure of his Will*, Eph. 1. 5. and *according to the Riches of his Grace*, Eph. 1. 7. 1 Cor. 4. 7. *Who maketh thee to differ from another?* or, *what hast thou that thou hast not received?* When I say, *bestowed upon some*, this implies, that Grace in this and the other Man, was a little while ago a *non-ens*, that which had no Existence. Hence the Argument runs thus; *That which a little while ago was a non-entity, cannot be an Increased Being*; such was Grace inherent in this and the other Man. Therefore—

When I say, *bestowed in and through Christ*—it is to distinguish it from the *Blessings of a General and Common Providence*, Psal. 33. 5. and 119. 64. and 145. 14, 15, 16. *The whole Earth is full of the Goodness of the Lord*; and his tender *Mercies are over all his Works*: But this is a *Speciality of Divine Favour*, given only to the *Elect in and through Christ*, Eph. 1. 3, 4. 5. and there are none actually possess'd thereof, but they that are *Members of that Mystical Body*, whereof Christ is *Head*, Eph. 4. 16.

Another Description of *Inherent Grace*, is this; *It is an eminent Work of the Spirit of God upon the Souls of Sinners, by the preaching of the Gospel, whereby nature is so far renewed in them in respect of Qualities, that all old things are done away, and all things are made new, in order to their being in a Capacity to glorifie God here, and their being glorified with him to all Eternity hereafter.*

It is a *Work of the Holy Ghost*, Job. 3. 3, 5. Tit. 3. 5. Hence I argue thus, *That which hath the Holy Ghost for its Efficient, is no Increased but a Created Being*: Such is *Grace in Believers*; Therefore—

I call it an *Eminent Work of the Holy Ghost*, to distinguish it from other more inferior Works of his. All the Works of *Creation* and *Providence* are the Works of Father, Son and Spirit, according to that Saying, *Opera Trinitatis ad extra sunt indivisa*, What is done by one is done by all Three. But when Grace is wrought in the Soul of a Sinner, that is, an eminent Work. The Works of *Creation* have the Father for their Efficient, 1 Cor. 8. 6. *Of him are all things*. The Son, 1 Cor. 8. 6. *By him are all things*, Job. 1. 10. The Holy Ghost, Gen. 1. 2. Psal. 33. 6. *By the Word of the Lord were the Heavens made, and all the Host of them by the Spirit of his Mouth.*

The Works of *Providence* have the Father for their Efficient. *He that feeds the Ravens, and cloaths the Lilies*, Matth. 6. 26. Luke 12. 24. Psal. 145. 13, 14, 15, 16. The Son, Heb. 1. 3. *He upholds all things by the Word of his Power*. Col. 1. 17.—*By him all things consist*. The Holy Ghost, the qualifying and accomplishing of *Zerubbabel* for building and finishing the Second Temple, was a Work of *Providence*, and the Holy Ghost had a Hand therein, Zech. 4. 6, 7. *Not by Might, nor by Power, but by my Spirit, saith the Lord of Hosts*. *Who art thou, great Mountain?* before *Zerubb-*

Zerubbabel thou shalt become a Plain, and he shall bring forth the Head-stone thereof with Shoutings, crying, Grace, Grace unto it.

Upon the Souls of Sinners. This denotes the Objects on which the Grace-working Acts and Operations of the Holy Ghost are terminated, considered antecedently to his Working this Work in and upon them ; they are *Sinne's* not *Saints* ; whatever their Gifts and Endowments may be, natural or acquired, they are void and destitute of Saving Grace. 1 Cor. 6. 9, 10. *Know ye not that the Unrighteous shall not inherit the Kingdom of God--Such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.* 1 Tim. 1. 13, 14. *Who was before a Blasphemer, and a Persecutor, and Injurious ; but I obtained Mercy--and the Grace of our Lord was exceeding abundant with Faith and Love which is in Christ Jesus.* If they that have Grace in them to Day, had it not Yesterday, then the Grace which is in them to Day, is no *In*created, but a *Created* Being. But so it is with them that are *Saints* to Day, and were *Sinners* Yesterday. Therefore

By the preaching of the Gospel. Though Children are capable both of Grace, Luke 1. 15. and of Glory, Matth. 19. 14. and God hath ways to work Grace in them beyond what we can think of, Job. 3. 8. his Gracious Acts and Operations are many times imperceptible, and not to be discerned by us ; what I now assert, is to be understood of them that are Adult ; ordinarily the Spirit works Grace in them by the preaching of the Gospel. 1 Pet. 1. 23, 24, 25. *Being born again, not of corruptible Seed, but of incorruptible, by the Word of God, which liveth and abideth for ever--And this is the Word which by the Gospel is preached unto you.* Rom. 10. 14, 15, 16, 17. *Faith cometh by hearing, and hearing by the Word of God.* Act. 11. 21, 22. and 13. 44--48. and 10. 33. 42, 43, 44. 1 Theff. 2. 13. Psal. 110. 2, 3. 1 Cor. 4. 15--*In Christ Jesus I have begotten you through the Gospel.* That which is a *Spiritual Procreation* by the *instrumentality* of *Men and Means*, is no *Increased*, but a *Created* Being : Such is Grace in Believers. Therefore

Whereby nature is so far renewed in them in respect of Qualities, that all old things are done away, and-- This is added to shew, that where Grace is wrought, the Substance of Soul and Body remains what it was before ; the Alteration is only in respect of Qualities. The Mind that was before dark and ignorant, is now enlightened, 2 Cor. 4. 6. 1 Theff. 5. 4, 5, 8. The Will that was stubborn, obstinate, and averse from that which is Good, is now made freely to Will that which is represented to it as good, Psal. 110. 3. The Affections that were carnal, and wholly set upon things below, are now set upon things which are above, where Christ sitteth on the Right Hand of God, Col. 3. 1. Ephes. 2. 4, 5. Phil. 3. 20.

2 Cor. 5. 17. *If any Man be in Christ he is a new Creature : old things are past away ; behold all things are become new.* Here is a Periphrasis or Description of one that is a Christian indeed, that hath true Grace, in Three Particulars ; and the latter is evidential of the former. A Christian indeed is one that is in Christ, or that hath Union with Christ--Union with Christ is evidenced by a new *Creation* that passes upon the Person united to him ; and the new *Creation* is evidenced by the *Universality* of the *Change*, that is wrought in them that are new made ; there is a new Heart, and a new Head ; new *Principles*, new *Practices*, new *Thoughts*, new *words*, new *Affections*, new *Actions*, new *Desires*, new *Delights*, new *Projects*, new *Purposes*, new *Contrivances*, new *Counsels* ; old *Companions* in Sin cast off, and new ones chosen in their places ; new *Aims*, *Ends*, and *Intentions*. All that are in Christ are thus thoroughly and universally renewed ; whoever they are that are not thus thoroughly and universally renewed,

renewed, are not yet in Christ; this is true saving Grace; and whatever falls short of this is called by a wrong name, if it is called Grace. If they that are in Christ are new Creatures, then Grace in Believers is no increased, but a created Being: The former is true, therefore the Latter. The connexion of the Major is evident, because they that are in Christ and Believers are Synonyma's; and they are denominated new Creatures, from the great change that is wrought upon 'em; when Grace is infused into their Souls by the Spirit of God: For Grace and the new Creature are also Synonyma's, Gal. 6.15. *For in Christ Jesus, neither Circumcision availeth any thing, nor Uncircumcision, but a new Creature;* as if he should have said, "you are wholly taken up in Disputations, "about Circumcision and Uncircumcision; all your Conferences, all your Studies run "out about this; but the Truth of Grace lyeth not in these things, says *Burg. Spirit.* "Refin. p. 246. and p. 251. This Phrase a new Creature implieth, that the Work of "Grace is wrought by the sole power of God, it cometh only from him; and also that "this being thus wrought in us, is of a most excellent and glorious Nature.

Ephes. 2. 10. We are his Workmanship created in Christ Jesus unto good Works—
εἰλοῦ ἐργεν τοῖνα, ipsius opus sumus, factura: They, that in all they are, and have, are the Workmanship of God, created in Christ Jesus ---- have nothing in them that is an increased Being; such are Believers: Therefore —

Ephes. 4. 24. ---- And that ye put on the New-Man, which after God is created in Righteousness and true Holiness. If the New-Man, which Believers are to put on, is after God, created in Righteousness and true Holiness; then the Righteousness and true Holiness of Believers is no increased but a created Being: The former is true, Therefore the Latter.

Col. 3. 10. And have put on the New-Man, which is renewed in Knowledge, after the Image of him that created him. If the New-Man, which Believers put on, is renewed in Knowledge, after the Image of him that created him; then Grace in Believers is no increased but a created Being: The former is true, therefore the latter. The New-Man renewed in Knowledge, after the Image of God, and Grace inherent are Identical, they are one and the same thing.

Isai. 43. 1. Thus saith the Lord that created thee, O Jacob, and that formed thee, O Israel. V. 6. 7. I will say to the North, give up, and to the South, keep not back: Bring my Sons from far, and my Daughters from the ends of the Earth, even every one that is called by my name; for I have created him for my Glory; I have formed him, yea, I have made him. If every Son and Daughter as such is created, then there is nothing in them that's increased; the former is true, therefore the latter.

Mal. 2. 10. Have we not all one Father, hath not one God created us?

If. 65. 17, 18. Behold, I create new Heavens and a new Earth, and the former shall not be remembred nor come into mind, but be ye glad and rejoice for ever in that which I create, for behold, I create Jerusalem a rejoicing, and her People a Joy. " This (say the Engl. Annot.) being spiritually understood is applicable to the State of the " Church, in the times of the Golpel, under the Kingdom of Christ, in regard of those " plentiful endowments of spiritual Graces that therein shall abound, — and hereunto " doth the Apostle apply this Renovation of the Church, to be incauited or begun " in this World, 2 Cor. 5. 17. and to be consummated in the next, 2 Pet. 3. 13. Rev. " 21. 1. 5. and thus also do some of the Jewish Doctors expound it, Ifa. 66. 22. As " the new Heavens and the new Earth which I will make shall remain before me, so " shall your seed and your name remain. If the Church confidered, as under the Old Testament, and as under the New Teltament, as Militant and Triumphant, be a Divine Creation;

Creation ; then Grace in Believers is no increased, but a created excellency : The former is true, therefore the latter.

Having gone over the parts of the last description of Grace, and glanced at some Arguments from thence, grounded on express Scripture-testimonies, I proceed to some other Arguments to prove this Position : That Grace in Believers is no increased Excellency.

If there be some *higher Excellencies* than any thing that is *in Believers*, during their *Pilgrimage here* ; and yet they are no *increased* but *created Excellencies* ; much more must any thing that is *in them* be so : The former is true, therefore also the latter. It's the minor of this Syllogism that is to be proved; and I prove it thus.

1. *The humane Nature of Christ*, is a greater *Excellency* than any thing that is *in Believers* : *The humane Nature of Christ* is no *increased Being* ; therefore much less is any thing that is *in Believers* so. They that deny any thing here must be *Pagans* or *Jews* ; not such as profess the Christian Religion. 1 Tim. 3. 16. *Without controversie great is the mystery of Godliness, God was manifest in the Flesh.* He who is over all, God blessed for ever, *came of the Fathers concerning the Flesh*, Rom. 9. 5. John 1. 14. *The Word was made Flesh. Verbum*, says Learned Jeans, *aut est prolativum aut substantiale* ; the *Word* is either *Enunciative* or *Substantial*. It is the *Word* in the latter, not in the former sense, that is made *Flesh*, Job. 1. 1. *In the beginning was the Word, and the Word was God.* Rev. 19.13. His name is called, *the Word of God.* Rom. 1. 3. — *Concerning Jesus Christ our Lord, which was made of the seed of David according to the Flesh.* The Holy Ghost by a supernatural and miraculous Operation framed his *Flesh* in the *Womb of the Virgin Mary*, without the seed of *Man*. Luke 1. 31, 32, 35. *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee* ; therefore also that *holy thing* which shall be born of thee, shall be called *the Son of God.* Gal. 4. 4. *When the fulness of the time was come, God sent forth his Son, made of a Woman* — Heb. 8. 2. and 9. 11. and 10. 5. — *A Body thou hast prepared for me, Karpislow moi*, it signifies *the Creation of it*, and the *Sanctification* of it. That which was *made of a Woman* must be a *created Being* : Such is the *humane Nature of Christ* ; Therefore — Phil. 2. 7, 8. *He took upon him the form of a Servant, and was made in the likeness of Men, and being found in fashion as a Man, he humbled himself, and became obedient unto Death, even the Death of the Cross.* An *increased Being* is *impassible* or *incapable* of *suffering* ; the *humane Nature of Christ* is capable of *suffering*, and did actually suffer *death* ; therefore it's *no increased Being* ; and why should any thing in *Man* exalt itself to move in a *Sphere* or *Orb*, above the *humane Nature of Christ*? It is taken into the *Unity of the second Person of the Holy Trinity* ; and that is an *Honour* confer'd upon no other *Creature*. By virtue of this *Hypothetical* or *Personal Union* ; He that is *God-Man* is the *first born of every Creature*, Col. 1. 15. which is not so to be understood, as if he had been created before all other *Creatures* ; but that the *Rights* and *Privileges* of *Primogeniture* did belong to him. The *First-born*, by the *Law* was advanced to a *degree of super-eminent dignity* above his *Brethren* ; he had *Power* and *Authority* over them ; he was *Prince of the Family*, Psalm 89. 27. see Ephes. 1. 21, 22, 23. Heb. 2. 7, 8. — *Thou crownest him with glory and honour, and didst set him over the work of thy hands ; thou hast put all things in subjection under his feet.* When once the *humane Nature* was assumed into the *Unity of the second Person*, that *Union* remained *firm* and *indissoluble* ; when *Death* made a separation between his *Soul* and *Body* for a time ; the *Union* between the *divine Nature* and the *humane* continued, Luke 23. 43. Though the *humane Nature* as such is *not Adorable*, nor to be adored ; yet, he that is *God-Man*, is the *Object*

ject of Adoration, *Psalm 22. 27, 28, 29, 30. Isa. 45. 23. Rom. 14. 10, 11. Psal. 45. 11. Rev. 5. 13. Psalm 2. 10, 11, 12. Rom. 11. 33. 1 Pet. 2. 6. Psalm 72. 5, 11. Mat. 1. 11. The humane Nature of Christ, is the Organ and Instrument by, and thorough which, is conveighed all the Grace that Men have, Ephes. 4. 16. Col. 1. 19. Joh. 1. 16. Eph. 1. 23. Col. 2. 19.*

2. If that Grace, which was, and is in the humane Nature of Christ, be no *increated Being*; Grace in Believers is not so: The former is true, therefore the latter. If those Supernatural Divine Qualities, wherewith the humane Nature of Christ was endowed, did not commence, or begin to exist, till the humane Nature itself did begin to exist; they were no increased but created Excellencies: The former is true, Therefore —

Isa. 11. 1, 2, 3. —— There shall come forth a Rod out of the Stem of Jesse, and a Branch shall grow out of his Roots, and the Spirit of the Lord shall rest upon him; the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might —— As was the Rod that was to come forth out of the Stem of Jesse, and the Branch that was to grow out of his Roots; so was the Spirit of the Lord that was to rest upon him: But so it was, that the Rod that was to come forth out of the Stem of Jesse —— Was the Messiah, considered according to his humane Nature, a created Being: Therefore, so was also the Spirit that was to rest upon him, a created Spirit.

That which is capable of growing must needs be a created Being; such was Habitual Grace Inherent in the humane Nature of Christ: Therefore — *Luke 2. 40, 46, 52. he increased in wisdom and Stature.* What Grace was suitable to the State of Childhood, that he had to the full; and afterwards, what Grace was suitable to a more Adult State; that also he had in such perfection as the humane nature was capable of.

Zecl. 3. 9. Behold, the Stone that I have laid before Joshua, upon one Stone shall be seven Eyes; Behold, I will engrave the graving thereof, saith the Lord of Hosts. —

The Stone is Jesus Christ, the chief corner Stone: By Eyes is meant Knowledge, Wisdom, and Providence; seven denotes Perfection and Sufficiency. By engraving the graving thereof is signified the Beautifying, and as it were polisning the humane Nature of Christ with all Gifts and Graces, needful for a due discharge of the Work and Office he was called unto; probably the Prophet alludes to the costly and curious Workmanship of the Stones of the Temple, which did in some weak manner set forth the excellency of Christ's Gifts and Graces.

Col. 1. 19. It pleased the Father, that in him all fulness shou'd dwell. Here is, says jeans, an Adjunct, Grace set forth to us, by its Extent and Excellency, expressed in two several gradations; a Fulness, an All fulness of Grace, its Subject, in him, i. e. in Christ as Man, The Inusion of this Adjunct in this Subject dwelleth, to denote that it was in him after a permanent and fixed manner: The cause of all this fulness dwelling in him, the Decree of the Father; Christ owed it not to his own or others merits, but solely to the free purpose and pleasure of Heaven.

In this Fulness of Grace that dwells in Christ, there is an *All sufficiency*, and an *In-
deficiency*. It is sufficient for himself, and for others, for All his at all times, and in all States and Conditions: It will never fail: It is a bottomless Ocean, that can never be exhausted or drawn dry by thousands of Millions of Sinners or Saints; in him are unex-
plicable Treasures, and an over-flowing redundancy of Spirit and Grace.

*Orth. Er. p. 48. Norton confirms what we have said; " created Habitual Grace, which
" Christ received out of measure, John 3. 34. was in him, in its full Latitude in four re-
" spect; In respect of its Subject, here it is to be found in its proper Subject, as Light*

"in the Sun ; Grace is not only in Christ, as in its proper, but as in its *superexceeding* Subject. In respect of its *Nature*, there is in Christ *all kind of Grace* : In respect of "the *Intenseness* of it ; it is in him in the *highest degree*, in the *utmost*, as much as is "possible to be in a Creature ; both *negatively*, it could not be exceeded ; and *positively*, none could be equal to it ; the Soul of Christ doth not only *eminently* contain, but exceed all the Grace that is in Men and Angels. In regard of the *Effects*, "that he might be fit to derive unto his members, all that measure and fulness of Grace "that becomes such an Head.

Thus again he speaks of *Christ's power as Man* ; " as Christ received the Spirit out of measure, so the *created Power* of Christ was, and is, out of measure : The power "of *Working Miracles* was in Christ *constantly* and *permanently* after the manner of "an habit. --- *Homo Christus habet omnem potentiam, humanitas omnem potestatem*, the Man Christ is omnipotent ; the Humanity hath as much power as a Creature "is capable of. Hereby Christ was capable to receive that *complete Authority* of executing all Power in Heaven and Earth, *Matth. 28. 18*. The *Knowledge* that is in Christ is either *Increased* or *Created* : Increased is that which is in him as *God*, whereby he knows all things, *John 2. 25*. Created, is that which is in him as *Man*, and is of three sorts, *Beatiſcal, Infused, Experimental* Beatiſcal Knowledge is called "the *Knowledge of Vision* ; by it he not only sees God face to face, as all the Bleſſed do ; but feeth also the Manhood in personal Union with the Godhead --- *John 1. 18*. Its *Principle*, the perfect understanding of the Manhood ; its *medium*, the Light of "glory. *Infused*, whereby he knows all things that can be known by the concreated Abilities of Angels or Men, *Isa. 11. 2*. Its *Principle* is a habit infused of God ; its "medium, the light of Grace. *Experimental*, whereby he knows all things that could be known by *practice*, and *rational observation of events*, *Luke 2. 52*. Its *Principle*, the faculty of reaſon ; its *medium*, personal experience, *Heb. 5. 6*. and obſervation of re-iterated events by the light of reaſon. Christ's Beatiſcal Knowledge admits not increase, in respect of the Habit or *Act* : His Infused Knowledge admits not increase in respect of habit, though it might in respect of the *Act* : His Experimental Knowledge seems to have admitted increase, both in respect of Habit and *Act*.

3. If the Angels of Heaven, with all the Grace they have, be created Beings ; then also the Sons of Men, with all the Grace they have, are created Beings : The former is true, therefore the latter. I do not know what can be denied ; however, I proceed to the proof of what I argue for, *Gen. 1. 1. In the beginning God created the Heaven and the Earth* ; therefore also Angels and Men in All they are and have, *Gen. 2. 1*. Thus the Heavens and the Earth were finished, and all the Host of them. The Angels are called the Hosts of Heaven, *Psalm 103. 20, 21. and 148. 2. Luke 2. 13*.

Col. 1. 16. By him were all things created, that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones or Dominions, or Principalities or Powers ---

Job 38. 6, 7. Wherupon are the foundations of the Earth fastned, or who laid the corner Stone thereof: When the morning Stars sang together, and all the Sons of God shouted for joy. By these must be understood the Angels ; for neither the Stars in the Firmament were created, nor Man, when the Foundations of the Earth were fastned : They are called Stars, even as some Men of Eminency are so called, *Dan. 8. 10. and 12. 3. Rev. 16. 20. and morning Stars*, for their excellent *Luster and Glory*, for which they are called Angels of Light, *2 Cor. 11. 14*—Sons of God ; partly, because they had the whole of their Being from God ; and partly, because they were Partakers of his Glorious Image. They are said to sing together---because probably none of them

them having then apostatized, they were all of them harmonious in this Heavenly Work of celebrating the Praise of their Creator.

How Glorious soever the Angels are in respect of their Essence and Graces ; and though they are Stars of the first Magnitude, in comparison of all in this Sublunary World, yet they are but Creatures, and there is an infinite disparity between them and the *Increased Being*. *Job* 4. 18, 19. *Behold, he put no trust in his Servants ; and his Angels he charged with Folly : How much less on them that dwell in Houses of Clay, whose Foundation is in the Dust, which are crushed before the Moth ?* God did discern *Vanity* and *Folly* in them : they were liable to Sin, and some of them being left to themselves did actually sin, 2. *Pet.* 2. 4. *Jude* 6. There are many things which they know not but by *Revelation* from God. *Daniel* had the Knowledge of the *Mystery of the Seventy Weeks* from *Gabriel*, as he, no doubt, had it from the Father of Lights, *Dan.* 9. 22, 23, 24, 25, 26. There are many things also, the Knowledge whereof they acquire by *Observation* and *Experience* : Taking Cognizance of the *Occurrences and Acts of Providence* towards the Church in her Militant State, they learn what they were *finely ignorant*, or *neficient* of before, *Ephes.* 3. 10. Though they are most excellent Creatures, yet they are not *Omniscient*, they know not the *Day of Judgment*, *Mark* 13. 32. They cannot know *future Contingencies*, which depend not on *necessary Causes and Agences*, which keep one certain, regular, uniform Course, but upon *voluntary Agents*, which are variable, fickle, and uncertain in their *Actings* : The certain Knowledge of such things God reserves only to himself, *Isa.* 41. 22, 23, and 42. 8, 9, and 44. 7, 8. *They know not the Hearts of Men*, *Jer.* 17. 9, 10. *1 Chron.* 28. 9, and *2 Chron.* 6. 30. The Knowledge of Angels is not *Intuitive* and *noetical*, but *dia-noetical*, and *discursive*. No finite Creature, can by one *Intuitive Act* see all things at once ; that is proper to God. *Act.* 15. 18. *Known unto God are all his Works from the beginning of the World.*

If what Holiness *Adam* had in the State of Innocency was no *Increased Being*, what Grace Believers have now is no *Increased Being*. The former is true : Therefore --- If Grace be as to Substance, what Holiness was in *Adam*, then it remains still what it always was, no *Increased*, but a *Created Excellency* — *Essentia rerum posita est in indivisibili*, The Essence of things is unalterably the same in all Ages. Though Grace, as it is in this and the other Subject, may, *recipere majus & minus*, it does admit of different degrees and measures in one more than another ; yet it is in its nature the same in all.

If *Adam* had no Holiness in him before the Fall, but what was derived from God the Creator, then it was no *Increased*, but a *Created Excellency*. The former is true : Therefore — *Gen.* 1. 26. *God said, Let us make Man in our Image, after our Likeness.* *Adam*, not only considered as a Man, was made of God, but also as endued with divine Qualities. The Image of God and Grace are identical ; or at least, Grace is no small part of the Image of God. The *Footsteps* of the Almighty were upon the rest of this lower Creation ; but the *Image of God* was impref'd upon Man ; by Virtue of which, he did resemble his Maker for Wisdom, Knowledge, Righteousness, and Holiness, so far as such a Creature was capable to resemble him. *Ephes.* 4. 24. and *Col.* 3. 10. are as a Comment on *Gen.* 1. 26. They are an *Exegetis*, or Explication of it, to shew, that it was not the Essence of God, or any part of the Essence of God, as some do ignorantly insinuate, that was imparted unto Men at first ; but rather, that he had a Rational and Immortal Soul, embellish'd with those divine Qualities, which made him more like unto God, than the mere Animals and inanimate Creatures. *Simile non est idem.* That which is like a thing is not the thing it self. *Eccles.* 7. 29. *God made Man upright.* If God did not only make Man himself, but also his Original Uprightness, then Man's Inherent Grace

is no Increased, but Created Excellency. The former is true: Therefore — What *Man* is in his *Essentials* or *Integrals*, in his *Naturals* or *Supernaturals*, in his *Morals* or *Spirituals*, he is a Creature of God, and nothing more; and whoever say otherwise, they neither know God nor themselves, Nature nor Grace, nor any thing else aright.

5. If the *Soul of Man* be no Increased, but a Created Being, much more must Grace inherent be so. The former is true: Therefore — *Cn. 2. 7. The Lord God formed Man of the Dust of the Ground, and breathed into his Nostrils the breath of Life; and Man became a living Soul.* Both the Body and Soul were originally of God's making: There was some pre-existent Matter, of which the bodily part was framed, but in it self indisposed for the Reception of one Form more than another. This by some is called, a *Mediate Creation*. There was no pre-existent Matter of which the Soul was made: this is called *Immediate Creation*. God breathed into his Nostrils the breath of Life. He breathed, i. e. immediately from himself, or secretly — *into his Nostrils the Breath or Spirit.* This Phrase is used because the Soul's Residence in the Body is manifested by *Breathing*, which ceases not till the Soul departs out of the Body. *Of Life*, Hebr. *Lives* in the plural, to express the several Faculties and Operations of Life, exercised by the Soul, in *Vegetation*, *Sense*, and *Reason*, and the rest of the Abilities subordinate thereunto; which are so far diversified in the natures of them, that they proceed from one Fountain; yet they seem to be as so many several Souls by the diversity of their Operations, and by some have been conceived to be so indeed. *And Man became a living Soul; i. e. The Body formed of Dust in the shape of a Man, and the Soul breathed into it by God, became one Person, living a natural Life, exercised in Vegetation, Sense, and Reason.* That the Soul is a Created Being, is also clear from other Texts.

Eccles. 12. 7. Then shall the Dust return to the Earth as it was, and the Spirit shall return unto God who gave it; to wit, in a peculiar manner, says *Pool*, by his *Creating Power*. Hence he is called, *The Father of Spirits*, *Heb. 12. 9. Jer. 33. 16. So Zedekiah the King sware secretly unto Jeremiah, saying, As the Lord liveth, that made us this Soul, I will not put thee to death* — As the Lord liveth, that gave either of us that Life by which we live.

Isa. 57. 16. I will not contend for ever, neither will I be always wroth: for the Spirit should fail before me, and the Soul which I have made.

That the Soul is more excellent than Grace, or any Quality that is in it, or adheres to it, is evident. The Substance is more excellent than the Accident. The Soul is a Substance, Grace the Accident. The Subject is more excellent than the *Adjunct*; the Soul is the Subject, Grace the *Adjunct*; therefore the Soul is more excellent than Grace. *Accidens est quod potest aesse vel abesse sine subjecto interitu.* The Soul is Independant on the Body; it can and doth subsist in a State of Separation; yea, and it can and doth subsist whether it have Grace or not; therefore Grace is only an Accident. *Accidentis esse est nesse*, the Essence of an Accident is, that it is in some Subject, and Subsists not without it. Therefore, *a primo ad ultimum*, from the first to the last, if the Soul, which is in its nature more excellent than Grace, be no Increased, but a Created Being, much more is Grace so.

6 If the *Glory* which *Believers* are to be made *Partakers* of in *Heaven* be no Increased, but a Created Being, much more what they have here is so. The former is true: Therefore Grace and Glory are in their nature the same; the difference is only gradual; *Grace is Glory in the Bud; Glory is Grace in Perfection.* The *Enjoyments* of *Saints* in *viā* and in *patria*, are for *Substance* the same; only the latter are in a far *larger measure* than the former.

former. Now we see *darkly*, as in a Glass, then face to face. *1 Cor. 13. 12.* Now we drink of the Water of Life, as it runs in streams, and as it is in the Cisterns of Ordinances, and but a little at a time: Then we shall have a full draught of it at the Well-head. In a word, the Glory of Heaven is a constant High-Tide of Grace, exercised at the highest, and a constant High-Tide of the highest spiritual Enjoyments, that are enjoyable by created Beings. *Heb. 11. 9, 10.* *By Faith Abraham sojourned in the Land of Promise, as in a strange Country, dwelling in Tabernacles with Isaac and Jacob, Heirs with him of the same Promise; for he looked for a City with Foundations, whose Builder and Maker is God.*

That which hath God for its Maker, is no increased Being; such is the Glory of Heaven: Therefore,--- That which hath Foundations, is no increased Being; such is the heavenly City: Therefore,--- That which hath an Architect and Builder, is no increased Being; such is the heavenly City: Therefore,--- That which is an Effect proceeding from some other Cause, is no increased Being; such is the Glory of Heaven: Therefore, --- *Matth. 20. 23. To sit on my right-hand, and on my left, is not mine to give; but it shall be given to them for whom it is prepared.* *Matth. 25. 34. Come ye blessed of my Father, inherit the Kingdom prepared for you.* *John 14. 2, 3. In my Father's House are many Mansions* --- *I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there you may be also.* That which is prepared of God for Believers after this life, is no increased Being; such is the Glory of Heaven: Therefore, That which is given of God as an Inheritance, is no increased Being; such is the Glory of Heaven: Therefore --- I need say no more of this, only conclude with some Passages out of learned Norton, as a Confirmation of what hath been asserted and proved: *Orthod. Evang. p. 329. The beatiful Vision is that clear sight of God wherein consisteth Blessedness.* It is called *Vision*, because of its *clearness*; *Beatiful*, because it makes the seer *blessed*. *Tis a created sight of the increased Good.* *P. 133, 134.* The light of Glory is a supernatural glorious influx, concurring with, and enabling of the inherent Principle of the glorified Understanding to see God. The Schoolmen say, *Lumen Glorie est perfectio superaddita, qua intellectus fit efficax, seu confortatur ad videndum Deum.* The Light of Glory is a perfection superadded to the Understanding, whereby it is enabled to see God. Others, *Lumen Glorie est actualis illustratio*; i. e. *Influxus Dei supernaturalis elevans intellectum ad visionem Essentiae Divine.* It is an actual Illustration; i. e. a supernatural influx elevating the Understanding unto the Vision of the Divine Essence. Or, *Lumen Glorie est ipse concursus supernaturalis Beatifici objecti quatenus per illum objectum studi seipsum immediate intellectui manifestat, efficiendo cum intellectu beatificam visionem.* It is a supernatural conourse of the beatiful Object, immediately manifesting it self to the Understanding, together with the Understanding causing a most blessed Vision.

God intending to make a Creature happy, gives it a Principle capable to understand and enjoy himself, the Object of that Principle to be understood and enjoyed. No Creature is capable of happiness or misery, but the reasonable Creature: There could be neither Heaven nor Hell, the Joys of the one, nor the Pains of the other, without understanding. A perfect union of the highest created Principle with the increased Object, makes Blessedness.

The last Argument I shall mention, is this: If inherent Grace be an increased Being, it is either the habit or exercise of Grace that is so; but neither of these is an increased Being: Therefore, ---

The habit of Grace is infused into the Soul by the Spirit of God; it is a Work of the

Holy Ghost ; being infused into the Soul, it cannot continue its existence there, without fresh recruits and supplies from above ; it cannot put forth it self into act, without some special assisting influences from him that planted it there at first, *John 15. 5. 2 Cor. 3. 5.* Therefore it is not the habit of Grace that is an increated Being.

It is not Grace in its exercise that is an increated Being ; for that is *only an act of the Soul, sanctified by the Spirit of God* ; and as such, it hath always some imperfection attending it, till we get to Heaven ; *Phil. 3. 12, 13, 14.* I shall here omit several things that might pertinently be brought under this head, and only speak to some particular Graces as they are acted by us, and shall leave it to the whole religious and rational Universe to judge, whether any thing that's acted by us, can be an increated Being.

What is the Grace of *Repentance* but a sanctified Soul's exercising a godly Sorrow for all known Sins past, together with sincere, fixed purposes, and effectual endeavours by divine assistances, to forsake sin for time to come ? *Psal. 51. 1, 2, 3, 4, 5, 7, 9, 14. Ezek. 36. 31. Zech. 12. 10. Marth. 26. 75. Luke 15. 17, 18, 19.*

The Grace of *Faith* is an act of a sanctified Soul, giving a credential assent to every known Scripture-Truth ; especially to that great fundamental Truth, That there is no Salvation for Sinners, but by the Son of God, apprehended, applied, and believed in ; *Ads. 4. 12. 1 Tim. 1. 15.* It is to receive him as our All, and to resign up our selves to him in all we are and have ; *John 1. 12. Col. 2. 6, 7. 1 Cor. 1. 30. 1 John 5. 9, 10, 11, 12.*

The Grace of *Love* is the Soul's going out after God with the most intense Desires, after the closest Union and Communion that is attainable on this side Heaven ; *Psal. 73. 25. Cant. 1. 7. John 21. 15.*

Humility is the Soul's being exceeding low in its own eyes, and not thinking of itself above what is meet ; *1 Cor. 15. 9, 10. Eph. 3. 8.*

Patience is the Soul's bearing all Afflictions, as coming from the Lord, without murmuring or repining ; *1 Sam. 3. 18. Isaiah 39. 8. Micah 7. 9. Job 1. 21. Psalm 39. 9.*

Hope is a patient expectation of God's performing his gracious Promises, with holy resolves to wait upon him, and keep his way, though for some time he delay to make good his Word ; *Rom. 8. 24, 25. 1 Pet. 1. 13. 1 John 3. 3.*

The *Fear of God* is a holy awe and dread of the divine Majesty, whereby the Soul is restrained and deterred from Sin, chiefly because it is an offence to God ; *Gen. 39. 9. Hof. 3. 5. Rom. 6. 1.*

Meekness is a Grace of God, whereby the Heart and Affections of a Man, are inclined unto a mild and loving, a kind and courteous Carriage towards others, even when he might be provoked to anger ; *Numb. 12. 4. Prov. 14. 29. and 15. 18. and 16. 32.*

Zeal est indignatio de iis concepta que indigne sunt aut fieri presumuntur adversus Deum & gloriam ipsius, simulq; ardens gloriæ Dei promovenda & propaganda studium. It is a holy Indignation that the Soul hath against Sin, and an ardent Affection to promote and advance the Glory of God, as he hath a Call, and in the place that Providence hath set him, *Psal. 69. 9. John 2. 17. Exod. 32. 19, 20. Numb. 25. 6, 7, 8. Psal. 106. 30.*

Having sufficiently explained and confirmed this Position, *The whole of Man is a mere Creature ; and there is nothing in the best of Men that is an increated Being* ; I cannot contentedly pass from this, without putting All upon making some improvement hereof.

Labour to be well grounded and thoroughly established in this, as a great Truth of infallible certainty, and it will considerably conduce as a means, by the Blessing of God, to keep you ever low in your own eyes. 1 Pet. 5. 5. Be clothed with humility, τὸν ταπεινωπὸν ἐγκαυματίαν, quasi dicat, Arcte vobis astringite, innodatam habete : καρβός signifies a Knot ; metapora videtur sumpta à genere vestimenta in nudum constricti : Put on Humility, as that which ties all other Graces together ; loosen this, and all the rest are loosened. It is derived of ταπεινωπώ, quod est humiliiter de se sentire, to think meanly of ones self. Philosophers made this a Vice ; but the Apostle commands and commends it. Bernard defines it thus : *Humilitas est virtus qua homo verissimā sui agnitione sibi ipsi vilescit.* Others, that 'tis a habit of Mind contrary to Arrogancy ; it makes a Man ingenuously to acknowledge what he is, without arrogating to himself more than is due : Rom. 12. 3. *For, I say, through the Grace given unto me, to every Man that is among you, not to think of himself more highly than he ought ; but to think soberly, according as God hath dealt to every Man the measure of Faith : οὐαὶ ὑπεροργῇ τῷ δὲ ὄφειν· ne sapient plus quam oportet sapere ; i. e. ne sibi immode dicat placat ut superbi & ambitiosi solent, qui sibi videntur plus sapere quam revera sapiant.* Let no one be immoderately tickled with a fancy that he hath more in him than really he hath : *Let no one think himself wiser than really he is ; but to think soberly, ἀλλα φρονεῖτο τῷ σοφεγένει· sed sapiat ad sobrietatem ;* but let him be wise to sobriety. Sobrietatem hic intelligit non corporis sed animi ; i. e. modestiam quā sibi nec arrogat quod non habet, nec de eo quod accepti gloriatitur, quā eriam vitat ea que curiositas & stultitia scire avertit. Let every one of you think modestly of himself. Modesty will not suffer a Man to say he hath that which he hath not, or to boast of what he hath ; and it restrains him from seeking after, and studying such things as Curiosity and Folly covets to know.

That this may be as a Nail driven to the head, and fastened by the great Master of the Assemblies, I judge it neither impertinent nor unuseful to present you with some weighty Considerations, which, by the Blessing of God, may keep every Man low in his own eyes, as long as he lives.

I. When Man was in his best estate at first, endowed with Knowledge, Wisdom, and true Holiness, there was even then a possibility of his Apostasy : *Impeccability* was no part of his Essence ; that is essential only to God. As *Adam* had a posse non peccare ; so also there was a posse peccare : He was not placed so high, but he might fall, and that low enough. This should have kept him low, and so it should us to this day.

II. As often as we call to mind that that possibility was reduced into act, that's enough to humble us as long as the World lasts. That may remain a standing Demonstration to the Universe, That the best of Creatures is but a Creature at best ; liable to sin, and to bring misery upon it self. Our Proto Parents did sin in eating the forbidden fruit ; and that sin of theirs did virtually and interpretatively carry all sin in it. It was *monstrous Ingratitude* ; it was the Creature's lifting up it self against its Creator ; it was questioning the Truth of God's Word, and hearkning unto the Dictates of the Devil, the great Enemy of Mankind, and a Liar from the beginning, rather than unto God, who is a great Lover of Mankind, and who is Veracity and Truth it self. It was not only tampering with the Temptation, but also complying therewith, and yielding therunto. It was the hazarding the loss of all Temporals, Spirituals, and Eternals, for a Trifle, for a matter

matter of Nothing, for an imaginary, not a real pleasure : It was discontent with their present Condition, without any colour or shadow of Reason ; their Sin was intolerable Pride : The Worm that was newly crept out of the Dust, aspired after a Deity ; they must forsooth be like God, knowing good and evil ; but by climbing too high, they got a fall. *Curiosity* was their Sin ; they must pry into the Secrets of God, and meddle with matters too high for 'em. *Wantonness* was their Evil ; though they had all the choice that Paradise afforded, yet their over-dainty Palates lusted after the forbidden Fruit. *Sacrilege* was their Sin ; the Tree of the Knowledge of Good and Evil, was of a sacramental and significant Use ; and to alienate Things sacred to another use, than what they were instituted for, is a great profanation of the Ordinance of God. They were guilty of *Murder* in the highest degree, in murdering not only their own Bodies and Souls, but also the Bodies and Souls of the whole Race of Mankind. *Presumption* was their Sin, they ventured to violate an express divine Precept, presuming that God would shew Mercy to them when they had so done.

III. The first Man became not only guilty of eating the forbidden Fruit, but also that act of his was imputable, and to be imputed to all that were in his Loins by natural Generation. *Rom. 5. 12. By one Man sin entered into the World, and death by sin.*

Muscul. *Vers. 19. By one Man's Disobedience many were made Sinners. In Adam omnes fumus, in lumbis eius.* We were all in the Loins of offending *Adam*. As *Levi* is said to have paid Tythes in *Abraham* before he was born, *Heb. 9. 10. So we sinned in Adam before we had a Being.* *Omnis in Adamo peccaverunt, quia omnes unus ille fuerunt.* All were entangled in *Adam's* Sin, because all were folded up in *Adam's* Person. *Adam* was one; *Non tantum in individuo sed in specie.* He was not only an Individual, or single Person, but also the common Root, Parent, Head, and Representative of Mankind. As soon as his Issue are in a Capacity to commit sin, they do by their actions approve of what he did. The Language of their Lives, if not of their Lips, is this : If that which *Adam* did were to be done again, we would do it ; and if we had been in his place, we should have done the same as he did.

IV. As in one all sinned, and became liable to Death ; so now we have sin in our *Nature* by propagation from our more *immediate Parents*. We come now from the Womb, not only divested of the Image of God, which we had in *Adam* before the Fall, but also invested with the Image of the evil One, which *Adam* and all our Parents have had ever since the Fall : No Toad is more full of Venom, nor Serpent of Poison, than our Nature is now of Sin : O how should this cause us, with the Leper, to cry out, Unclean, unclean ; we do even loath and abhor our selves, that our Nature is so prone to that which is evil, and so averse from that which is good : *Gen. 5. 3. Gen. 6. 5. Job 14. 4. Psal. 51. 5. Jer. 17. 9. Matth. 15. 19.*

V. Nature bring so deeply depraved in all, and Sin being propagated by Parents to Children, from Generation to Generation, it must necessarily follow from hence, That Sinners in their laps'd estate, can do nothing towards their Restoration, or Redemption, from that unfathomable Abyss, and profound depth of Sin and Misery, into which they have plunged themselves. When Man comes from the Womb, he is the most helpless of all Animals, as to things of this Life, much more as to the things of a better Life : *Rom. 5. 6.*

Pol. Syn. *When we were yet without strength, in due time Christ died for the ungodly : ὅτε τοῦ ιακώβ αὐτὸν, cum effemini infirmi morbo peccati, variis peccatorum languoribus detenti. When we were sick of Sin, that was the sad spiritual Disease which*

which had siezed our Souls, when by reason of so many Sins that had taken hold of us, we were in a Consumption and languishing Condition, *Cum effemus nullis viribus, Spiritualibus donis & viribus penitus destituti, sicut cadaver dicitur & dixeris, 1 Cor. 15. 43.* when we are wholly destitute of Spiritual Gifts and Strength, as a Carcase or dead Body is called Weak ; *It is sown in weakness* — for the *Ungodly, omnes & pauci & negligentes, denotat conditionem hominum non modo mortalium, sed usque ad eos in mortalia sua perditorum, ut nulla illis vis superfit, quia salutem recuperare possint.* Christ died for us not only when we were Sinners, but when we had gone so far in Sin and Wickedness, that we could do nothing towards the Salvation of our own Souls. *Autem vertere, Cum effemus mortui* ; for so the Seventy do often in the Old Testament take & dixeris in this Sense, *Psal. 9. 3. Dan. 11. 19, 33, 41. cum pro peccatis Iustitia Dei satisfacere, non met ab ira Dei & morte vindicare non poteramus* ; *proinde vindice also & servatore egebamus*, when we were in no capacity to satisfie Divine Justice for our Sins, or to grapple with the Wrath and Anger of God, or with Death, when our Circumstances were such, that we must eternally perish, if some other had not interposed and step'd in to act in the capacity of a Redeemer for us. *Rom. 5. 8.* God commendeth his Love towards us, in that while we were yet Sinners, Christ died for us, *a pauporibus & vestigis inquit, while we were peccatores, i. e. nondum Reconciliati, sed in statu peccati, peccata peccatis addentes, peccatis dediti, in quibus regnat peccatum, in peccatis mortui, ut vox peccatores accipitur Luc. 7. 34. Job. 9. 31. 1 Job. 1. 9. and 3. 8.* Christ died for us when we were unreconciled to God, in a State of Sin, adding Sin to Sin, when we had given up our selves to work Wickedness with greediness and delight, when we were in Sins and Trespasses.

VI. This is not the whole of lapsed Man's Misery, that Nature is deeply depraved in him, and that he is helpless, hopeless, irremediables, as to any thing that himself or Creatures can do for him ; but that he hath no *due Sense of his Sin or Misery* ; he thinks that it is better with him than it is ; he does not with a due Seriousnes seek unto God for Relief ; he does not so much as enquire the way to Heaven and eternal Happiness. *Isa. 65. 1. I am sought of them that asked not for me ; I am found of them that sought me not, Hs. 2. 23. Rom. 9. 25, 26.* Whatever God does for any, all is only of his Free Love, and Rich Grace, *Deut. 7. 6, 7, 8. Eph. 1. 3, 4, 5, 6, 7. and 2. 4, 5, 6, 7, 8. 2 Tim. 1. 9, 10. Tit. 3. 3, 4, 5, 6.*

VII. Take Man now in his lapsed Estate, and put him into some part of the World where nothing is known or heard of Salvation for Sinners by the Son of God, and there is nothing in him that does or can tell him of this or any such thing. When Peter made that short, but substantial Confession, *Thou art Christ the Son of the living God, Jesus said unto him, Blessed art thou — For Flesh and Blood hath not revealed it unto thee, but my Father which is in Heaven, Matth. 16. 13, 14, 15, 16.* — Christ, points at his Humane Nature ; *Son of God*, at his Divine Nature. He is God as well as Man, and equal with the Father, *Job. 19. 6 Thou art*, points at the Unity of his Person ; the Divine and Humane Nature united in him were but one Person. Christ being no proper, but an Appellative Noun, points at his Office ; Thou art he who art the *Anointed*, called and qualified with Gifts and Graces for the Work and Office of a Mediator : Thou art a King, Priest, and Prophet, and I do accept of thee as such to be my King, Priest, and Prophet : If ever my Heart is subdued to thy self, thou must do that for me as my King : If ever my Person or Performances have Acceptance with God, it must be by that Sacrifice which the great High-Priest once offered for all : If ever I have any saving Knowledge

of Supernatural Truths, it must be by this Prophet. I receive him as my King in this respect, that what Laws and Ordinances he hath enjoined me to observe, I do freely and readily subject my self therunto, and do come unto himself for Power, whereby I may be enabled so to do: And I make use of him as my Prophet, to teach me what are his Ordinances, and what is that Obedience which he expects and requires: I receive him as my King, and therefore I little value any opposition I may meet with from Men or Devils on the account of my being a Follower of Christ; for I expect Protection, Safeguard, and Defence from him against them, and the worst they can do. As often as I make Addresses to God, it's only in the name of Christ, as my Priest; and whatever he hath purchased for me by his death; I look to be put in Possession thereof by his Intercession; and I make use of him as my Prophet still more and more, to instruct me what are the Benefits which redound to me by his Death and Intercession, and every thing else that is needful for me to know and believe, in order to the eternal Salvation of my Soul; and all this by his Word, by his Ordinances, and by his Spirit, accompanying his Word and Ordinances. All this and much more is in this short Creed, *Thou art Christ the Son of the living God. Blessed art thou—Flesh and Blood hath not revealed it unto thee, but my Father which is in Heaven; i. e.* The Contents of this Creed no Man hath dictated to thee; neither are they the Product of what is in thy self: These are Principles which the Light of Nature teach not; they are originally of a Heavenly Extract; they come from above, from the Father of Lights, and the Father of Spirits; thou couldest never have known these things concerning the Natures, Person, and Offices of Christ, thou couldest never have known him to be the Messiah and Saviour of Sinners, if thou hadst not been told it from without.

Objet. We do not say, That the Knowledge of *Supernatural Truths* is attainable by the *Lights of Nature*; but Christ being now come into the World, he hath given a Measure of his Spirit to all; and if they would but hearken thereunto, it would teach them all things.

Answe. Notwithstanding of Christs being come into the World, there are none that do actually participate of his Spirit, or Spiritual Benefits by him, but by the Gospel preach'd to them, by such as are called, communion'd, and authorized thereunto. *Rom. 10. 13, 14, 15, 16, 17. Whosoever shall call upon the Name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a Preacher? and how shall they preach except they be sent?—So then, Faith cometh by hearing, and hearing by the Word of God.* God doth not ordinarily Work Faith, or any other Grace in them that are adult, but by the preaching of the Gospel, *2 Cor. 5. 19, 20. 1 Cor. 1. 21, 22, 23. After that in the Wisdom of God, the World by Wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe—1 Cor. 2. 9, 10, 11.* The whole of Supernatural Revelation that is needful for us to know, believe, and practise is contained in the Sacred Scripture, *2. Tim. 3. 14, 15, 16, 17.*

—All Scripture is given by inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for instruction in Righteousness, that the Man of God may be perfect, throughly furnished unto all Good Works. And we have no ground to look for any gracious Acts and Operations of the Spirit on us, but by the Scripture, *Job. 16. 13, 14. When the Spirit of Truth is come, he will guide you into all truth: For he shall not speak of himself; but whatsoever he shall bear, that he shall speak.—He shall glorifie me, he shall receive of mine, and shall shew it unto you.—Job. 14. 26. But the Conformer, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all*

all things, and bring all things to your Remembrance, whatsoever I have said unto you.
The Spirit brings no new *unscriptural Revelations*, only makes us to understand *Scripture-Truths* which we understood not before, and as there is occasion, brings such *Scripture-Truths* to our remembrance as we had forgotten.

VIII. When Man is told what God hath done in order to his Recovery, and what he is to do in order to his reaping the benefit and advantage of the Redemption wrought for him by the *Messiah*, such is the blindness of his Mind, and perverseness of his Will, that if left to himself, he chuses rather to continue in Sin, than to be saved from it, and to rest upon his own poor Services, Sacrifices, and Duties for Justification and Salvation, than upon the Righteousness of Christ. Let this or some such Doctrine as this be preached to the Apostate Posterity of *Adam*: Great was the Breach that Sin had made between God and you. If you had stretch'd your Intelle&guals to the utmost, you could never have found out a way how an Accommodation could have been accomplished between the *Most High* and you, a *Law* being established with a *Sanction*, threatening Death, Temporal, Spiritual, and Eternal to the Transgressors. He being *Just* and *Righteous*, how could *Mercy* be shewed to them, without *impeachment to Justice*? No Created Being was able to make satisfaction for the Wrong and Injury that was done; therefore a Sacrifice would not have been accepted from Angels nor from Man; who having Guilt upon him, could not have stood before the Wrath of the Almighty; who, when Angry but a little, tears in pieces, and there is no delivering out of his Hand: And if neither Angels nor Men can make Atonement for Sin, much less can the rest of the Creation: A Thousand of Rams, and Ten thousand Rivers of Oil, signifie nothing in this Case: The offended Party finds out a Ransom, and accepts of the same, *Rom.* 3. 25, 26. *1 Job.* 2. 2. *Matth.* 3. 17. 2 *Cor.* 5. 19. *Eph.* 1. 6. *Col.* 1. 20, 21, 22. Tell them, that in and through Christ there is Grace and Mercy with God for the greatest of Sinners, if they are found truly repenting of Sin, and believing on the Lord Jesus. *Isa.* 1. 16, 17, 18, and 55. 7. *1 Job.* 1. 9. *Job.* 3. 16. *1 Tim.* 1. 15. *Act.* 3. 19 and 10. 43, and 13. 38, 39. Tell them, if they say they have no power to repent or believe, *Act.* 5. 31. God hath exalted his Son to be a *Prince* and a *Saviour*, to give *Repentance* and *Remission of Sin*; and *Faith is the Gift of God*, *Eph* 2. 8. *Phil.* 1. 29. *Heb.* 12. 2. *Isa.* 45. 22. *Look unto me all the Ends of the Earth, and be saved.* Grace is in your offer; be not so foolish as to refuse your own Mercies; this is the accepted time, this is the day of Salvation. 2 *Cor.* 6. 2. Consider the things that belong to your Peace, while your day of Grace lasts, least afterwards it be too late, *Luk.* 19. 42. — Who would think but rational Beings, indued with immortal Souls, which will be eternally miserable or happy, will effectually mind that which is indisputably both their Duty and Interest, having all this and much more laid before them: Sure they will now for ever *abandon every known Sin*, and *resign up themselves entirely to the Conduct of Christ*: But, alas, alas, here is matter of Lamentation; the King of Glory knocks at our Door, *Rev.* 3. 20. but who opens for him to come in? He stretches out his Hand all day long to a rebellious, stiff-necked People, *Isa.* 65. 1. *Rom.* 10. 21. *Isa.* 49. 4. and 53. 1. *Cant.* 5. 2, 3. *Prov.* 9. 1, 2, 3, 4, 5, 6 — *Matth.* 22. 2, 3, 4, 5. *Job.* 5. 40. 2 *Cor.* 4. 3, 4.

IX. When Sinners are left to the Corruptions of their own Hearts, they are not only so foolish as to slight the offers of Grace, but also so desperately wicked, as to set themselves with all their might *against the Gospel*, and the propagation of it. They will by no means admit that Christ should reign over themselves, *Luke* 19. 14. As far as in them lies, he shall not reign in others. They enter not into the Kingdom of Heaven themselves;

selves; they suffer not others to enter, *Math. 23. 13.* They persecute them that preach, profess, and practise the *Go/pel* with any Seriousness. *Act. 7. 51, 52, 57, 58, 59. Act. 8. 1, 2, 3. Act. 9. 1. Act. 17. 1, 2, 3, 4, 5.* *1 The/s. 2. 14, 15, 16.*

X. Nature is now so deeply depraved in all, that nothing short of an effectual Work of the Holy Ghost can renew, sanctifie, and change it: This is a Work too high for Nature improved to the utmost; Nature cannot produce a Supernatural Effect, *Job. 3. 6. Art and Education* can considerably accomplish Nature, but they cannot new make it. When there is no more than mere Humane Institution and Instruction, they cannot cause all old things to pass away, and all things to become new. This is too high for the most refined Philosophy, ancient, or modern, taught by *Socrates, Pythagoras, Plato, or Aristotle*: It is not Academical Learning can reach this: It is not being under the most powerful and Spiritual Ministry: It is not the most Argumentative Moral Swafions made use of by Men: It is not a Man's own Desires, Endeavours, Resolutions, Promises, Vows, Covenants and Engagements, to forsake all and every Sin: It is not being in the external Practice of all Religious Duties: It is not being of this or 'other Persuasion, submitting to this or 'other Ordinance, being of this or 'other Church, and receiving the Sacrament, that changes Nature: For all these things may be, where there is no Heart-Renovation. *Job. 3. 3. Verily, Verily, I say unto thee, except a Man be born again, he cannot see the Kingdom of God.* The Jews, especially the *Pharisees*, had a Notion, *Universo Israeli est portio in mundo futuro, hoc est, in fruitione Messiae, nec omnino necessariam esse animi renovationem.* They thought their being the Children of *Abraham*, without being renewed in the Spirit of their mind, would entitle them to the Fruition of the *Messiah*. Christ corrects this Mistake of theirs, and instructs them of the *necessity of Regeneration*. A Soul-sanctifying Work of the Holy Ghost must pass upon you here, if ever you hope for the Glory of Heaven hereafter. The same Truth is reiterated *ver. 5.* that *Nicodemus*, and all others concerned, might take the more special notice thereof, till it be impressed upon their Hearts, and till they know it in their own Experience. *Verily, verily, I say unto thee, except a Man be born of Water and the Spirit, i. e. ex Spiritu exerente vim Aque, he cannot enter into the Kingdom of God.* There is nothing short of the *Divine Power and Efficacy of the Spirit of the Lord* can cleanse Souls polluted with Sin, *Ezek. 36. 25.* They that are *Spiritually dead*, and in an unregenerate Estate, can no more change their Natures, than they that are in the *Grave* can give themselves a Resurrection from the dead, *Eph. 2. 1, 2, 3, 4, 5, 6.* There are such Acts of Omnipotence exerted and put forth in the Work of *Regeneration*, as was put forth in raising Christ from the dead, *Eph. 1. 15, 16, 17, 18, 19, 20. Tit. 3. 3, 4, 5.*

XI. Even after the Spirit of God hath been effectually at work upon the Soul, and hath infused Supernatural Habits of *Saving Grace*, there is that which may still keep him humble and low in his own Eyes. Many particulars might be mentioned under this Head; but I shall content my self with mentioning only a few.

1. Notwithstanding the Spirit of God hath been effectually at work upon the Soul, there is not presently an utter extirpation of Sin, *Grace* is not without some mixture of Nature, there is *Flesh* as well as *Spirit*, *Gal. 5. 17. 1 Job. 1. 8, 10. Eccles. 7. 20. Prov. 20. 9. Jam. 3. 2.*

2. Though where true Grace is, it will make resistance against in-dwelling Sin, yet sometimes the latter may have the better of the former; Grace may be over-poured by Corruption,

ruption, and that does often create no small disturbance to a gracious Person. *Rom. 7. 21, 22, 23, 24.* — *I see another Law in my Members warring against the Law of my Mind, and bringing me into captivity to the Law of Sin* — O wretched Man that I am — *ταλαιπωρος ἐγώ αὐθαπτερομονος* — i. e. *perpetuus in ista lucta angorebus divexus* ; The Combats and Conflicts which I have with the Corruptions of mine own Heart do create me a continual Vexation and Anguish of Soul. *Persisteret in Metaphora Athletæ, qui post gravem luctam tandem nolens volens captivus ducitur* ; He persists in the Metaphor of a Wrestler, who after a great Contest, is at last carried away captive by force, and sore against his Will.

3. Even they that have true Grace may, in an hour of Temptation, and when left to themselves, fall into some hainous and scandalous Sin, whereby the Spirit of God is grieved, peace of Conscience interrupted, Communion with God lost, Religion wounded, and all sorts, good and bad, scandalized : *Noah, Lot, David, and Peter*, are sad Instances for the Exemplification of this Assertion. *Gen. 6. 9.* with *Gen. 9. 21.* *2 Pet. 2. 7, 8.* with *Gen. 19. 30, 31, 32, 33.* *2 Sam. 11.* and *12. Chap. Matt. 26. 69.* — to the end of the Chapter. *1 Cor. 10. 12.* *Wherefore let him that thinks he stands, take heed lest he fall.* *Rom. 11. 20.* *Because of unbelief they were broken off, and thou standest by Faith, be not high-minded, but fear.*

4. When a Man hath fallen into a scandalous Sin, it is not all the Grace he hath that will recover him to Repentance, or restore to him the Holy Joys and Spiritual Comforts which he once had : There must be some fresh Manifestations of Sin pardoning Grace, together with some fresh Influences of the Spirit accompanying the same : It will be like to cost him many a Tear and Prayer before he re-enjoy that sweet Communion which once he had ; there must be a renewed exercise of Repentance. Read *Psal. 51.* throughout : *Have mercy upon me, O Lord, according unto the multitude of thy tender Mercies, blot out my Transgressions. Wash me throughly from my Iniquity, and cleanse me from my Sin : For I acknowledge my Transgression ; and my Sin is ever before me. — Make me to hear joy and gladness ; that the Bones which thou hast broken may rejoice — Restore unto me the joy of thy Salvation ; and uphold me with thy free Spirit.*

5. Though some may have a great deal of Grace, yet they may be exercised with divine Detraction to that degree, that the most comfortable Considerations that can be suggested to them from the Scriptures, by the most Holy and Learned Ministers, and most experienced Christians, can administer no Consolation to their Spirits, till the Lord himself come and do it. *Psal. 77. 2, 3.* — *My Soul refused to be comforted — ver. 7, 8, 9.* *Psal. 88, throughout, ver. 3, 4, 5, 6, 7, 13, 14, 15, 16.* *Job 6. 4.* *They Arrows of the Almighty are within me ; the Poison whereof drinketh up my Spirit. The Terrors of God do set themselves in array against me,* *Job 34. 29.* *Psal. 90. 11.* *Isa. 50. 10.* and *61. 1, 2, 3.* *Luke 4. 17, 18.* *Isa. 50. 4.* and *42. 1, 2, 3.* *Matt. 12. 18, 19, 20.* *Isa. 40. 11.* *Ezek. 34. 15, 16.* *John 21. 15.*

6. Though Grace is a great Excellence, it does not exempt persons that have it from Afflictions ; during their Pilgrimage here, the great Sovereign afflicts the Good as well as the Bad. *Job 9. 22.* *He destroys the Perfect and the Wicked,* *Jer. 18. 6.* *Dan. 4. 35.* *Job 9. 12.* *Eccles. 9. 1, 2.* Nay, many times they that are God's peculiar ones, his special Favourites, are afflicted more than others, *Amos 3. 2.* *Hos. 4. 17.* *Dan. 12. 10.* *Hos. 14. 9.* *Rev. 22. 11.* They have that in them which may procure the Rod now and then, and it is needful they should have it, *1 Pet. 1. 6, 7.* It is to humble them under a Sense of some Sin or other, not throughly repented of, *Job 36. 7, 8.* *Jer. 31. 18.* *Luke 15. 14, 15, 16, 17, 18, 19.* It is to purge out some

peccant Humours that have been predominant in their Souls, *Isai. 27. 9.* and *4. 4.* It is to make them walk more close with God for time to come, *Psal. 119. 67. 71.* and to make them partakers of his Holiness in some further measure and degree, *Heb. 12. 10.* *11.* It is to make them pray oftner and better than they were wont to do, *Hof. 5. 15.* *Isai. 26. 16.* and *38. 1. 2.* *Psal. 107. 5. 6.* and *116. 1. 2. 3.* It is to endear the Word of the Lord to them, to make them study the Covenant of Grace, and the Promises thereof, to make sure their Interest therein, and that they may live the Life of Faith more than ever, *Psal. 1. 9. 49. 50. 72. 92.* *Job 13. 15.* *Hab. 1. 17. 18. 19.* *1 Pet. 1. 6. 7.* Afflictions of the Godly are Evidences of Divine Love, *Prov. 3. 11. 12.* *Heb. 12. 6. 7. 8.* *Rev. 3. 19.* It is to wean them more from this World, to fit them for Death, and prepare them for Eternity, *2 Cor. 4. 17. 18.* *Rom. 8. 18.* *1 Tim. 1. 2. 3. 4.* *Rom. 5. 3. 4. 5.* *Rom. 8. 35. 36. 37. 38. 39.* *2 Tim. 4. 6. 7. 8.* *Acts 14. 22.* *Rev. 7. 14. 15. 16. 17.*

7. All the Grace that Men have, doth not privilege the Possessors thereof from being obnoxious to the Assaults of Satan; yea, by Divine Permission, he may for some time several ways prevail against them. Hence it is that we are exhorted to be sober and vigilant, because our Adversary, the Devil, as a roaring Lion, walketh about, seeking whom he may devour, *whom we are to resist, stedfast in the Faith, 1. Pet. 5. 8. 9.* To be strong in the Lord, and in the Power of his Might; to put on the whole Armour of God, that we may be able to stand against the Wiles of the Devil: For we wrestle not against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darkness of this World, against Spiritual Wickedness in High Places—above all taking the Shield of Faith, whereby we shall be able to quench all the fiery Darts of the Wicked One, *Eph. 6. 10. 11. 12. 13—16.* The Lord does for holy and wise ends sometimes give a kind of a providential Commission to Satan against this, and the other Servant of his; and then he will not be wanting to do his worit against 'em; when once he receives such Power, he will instantly improve it to their disadvantage. *Job 2. 8. The Lord said unto Satan, Behold all that he hath is in thy power—and 2. 6. Behold he is in thine hand—* Let me shew you in some Particulars how far by Divine permission the power of the evil One may extend it self.

1. He may not only tempt them to Sin, but also draw them to a compliance with the Temptation and Bait that he lays for 'em: His common Method is first to tempt to Presumption, and then to despair, *2 Cor. 2. 7. 11.* He follicitied our Proto-Parents to sin, and ceased not till he accomplished his Design, *Gen. 3. 1. 2. 3. 4.*—He put it into the heart of David to number the People, when there was no occasion for any such thing, *1 Chron. 21. 1.* *2 Sam. 24. 1.*—for which his own heart smote him after he had done it, *2 Sam. 24. 10.* and the Lord was displeased with him for it, *1 Chron. 21. 14.* He made him sensible that he could quickly lessen their number; and, accordingly, in Three Days time there were 70000 of them cut off by the Plague, *2 Sam. 24. 15.*

2. He may, for some time, hinder the Work of the Lord in the Hands of them that are eminent for Grace and Holiness. *1 Thes. 2. 18. We would have come unto you, even I Paul, once and again; but Satan hindered us.* He did all he could to obstruct the Propagation of the Gospel by my Ministry; and all the Grace I had was little enough to counterbalance his Contrivances, Projects, and Purposes.

3. The Devil hath a great hand in sowing the Seeds of Errors; and all the Grace, whether of Ministers or People, proves of small efficacy to hinder this Hellish Work of his. *Rev. 12. 15. The Serpent cast out of his mouth Water as a Flood, after the Woman, that he might cause her to be carried away of the Flood.* After the Christians were delivered from their bloody Persecutions under the Heathen Emperors, *Arrianism* came

came in as a Torrent upon them ; and this Enemy had a hand in it. Antichristianism is a Sink of Errors, and it had its Original from the bottom of the Pit, Rev. 9. 1, 2, 3. Antichrist's coming is after the working of Satan, with all Power, and Signs, and lying Wonders, and with all Deceitfulness of Unrighteousness, 2 Thes. 2. 9, 10. Though there have been many famous both for Piety and Learning, who have bore a faithful Testimony against the Errors of Antichrist ; yet by the Devil's Assistance he hath got great Foothold in the World, and hath continued a long time, to advance his Kingdom and Interest among them that bear the Name of Christ. Rev. 13. 3, 4, 5. All the World wondred after the Beast, and they worshipped the Dragon which gave power to the Beast ; and they worshipped the Beast, saying, Who is like unto the Beast ? Who is able to make War with him ? And there was given unto him a mouth speaking great Things, and Blasphemies, and Power was given unto him to continue forty and two months.

4. As the Devil is very active and inducitorious to sow the Seeds of Error among the Sons of Men ; so also such is his Subtlety, Cunning, Craft, and Art in deceiving, that some that are of the Churches of Christ may be infected therewith, 2 Cor. 11. 14. He transforms himself into an Angel of Light : He represents this or the other Error as some glorious Truth, as some new Light not discovered before. Gal. 1. 6. I marvel that ye are so soon removed from him that called you unto the Grace of Christ unto another Gospel. Gal. 3. 1. O foolish Galatians, who hath bewitched you, that you should not obey the Truth---Their great Error was hearkening to the false Apostles, who preach'd the necessity of Circumcision, and the Observation of the Mosaick Ceremonies, as well as Faith in Christ, in order to their Justification. 2 Cor. 11. 2, 3. I am jealous over you with a godly Jealousie---left by any means, as the Serpent beguiled Eve through his Subtlety, so your minds should be corrupted from the Simplicity that is in Christ. They had the Stoicks and Epicureans among them ; Philosophers, who laugh'd at the Resurrection, and taught that Incest, Adultery, and Fornication, were venial Sins, if at all unlawful : He had a holy Jealousie left them they should be drawn away to these Errors. Rev. 2. 14, 15. I have a few things against thee, because thou hast there them that hold the Doctrine of Balaam, who taught Balac to cast a Stumbling block before the Children of Israel, to eat Things sacrificed to Idols, and to commit Fornication : So also hast thou them that hold the Doctrine of the Nicolaitans, which thing I hate. This Church of Pergamus had those that maintained the Lawfulness of Fornication, and of eating things sacrificed to Idols ; and did, upon the Matter, justify the Counsel which Balaam gave to Balac, to wit, That he should send Moabitish Women to invite them to their Idolatrous Feasts, and to allure them to commit Uncleannesses with them, Numb. 25. 1---with 31. 16---

5. He may, by divine Permission, have power over the Goods and Possessions of gracious Persons. Job was such a Man, that there was none like him in the Earth, perfect and upright, one that feared God and eschewed Evil, Chap. 1. v. 8. And yet all his Grace did not secure his Substance from falling into the hands of the Devil, and those that were act'd by him. Chap. 1. v. 12, 13, 14, 15, 16, 17, 18, 19. After once the Lord had said, All that he hath is in thy power, wafting and destruction quickly followed thereupon : The Oxen and the Asses are carried away by the Sabaeans, and the Servants that look'd to them slain : Fire from Heaven falls upon the Sheep and the Servants, and consumes them : The Chaldeans fell upon the Camels, and made a Prey of them ; a terrible Tempest blows down the House where his Children were, and kills them all.

6. The Devil may scare gracious Persons with frightful Dreams, nocturnal Visions, and Apparitions. Job 7. 13, 14. When I say, my Bed shall comfort me, my Couch shall ease my Complaint ; then thou scarest me with Dreams, and terrifiest me through Visions : That is (says Poo!) with sad and dreadful Dreams, arising either from that melancholy

“Humour,

" Humour which is now so fixed in me, and predominant over me, or from the Devil's
 " Malice, who by thy Permission disturbs me in this manner, that I am afraid to go to sleep,
 " and my Remedy proves as bad as my Disease. *Thou scarest me*—The Word signifies, says
 " *Caryl*, *To be cast down prostrate to the Ground with Fear*. From the Disease and
 " Sickness of *Job's* Body, *Satan* took occasion to raise Fumes, and stir the puffed Hu-
 " mours of his Body up into his Brain; out of which his Fancy formed terrible Repre-
 " sentations to his Mind. As Melancholy is said to be the Devil's Bath, so are other
 " diseased sickly Humours; in them he sports himself and vexes Man—As before
 " when *Satan* by his Instruments took away all from him, he said, *The Lord taketh*.
 " So here, when *Satan* vexed him with Visions, representing horrid and fearful Specta-
 " cles; yet he says, *Thou scarest me*—as pointing still unto the Power and Providence
 " of God, who hath all Second Causes, *Satan* and all, at his dispose.

7. The Devil may have Power over the Bodies of gracious Persons to move them in a short time from one place to another. *Matt. 4. 1.* Christ was in the Wilderness; from thence *Satan* took him up into the Holy City, and set him on a Pinnacle of the Temple: *ver. 5.* and from thence to an exceeding high Mountain—*ver. 8.* Here was a double, if not a treble remove: And if he had so much Power over the Body of our blest Redeemer, much more over the Bodies of them that belong to him.

8. He may torment the Bodies of Saints, and put them to a great deal of Pain. *Job 2. 6, 7, 8.* *The Lord said unto Satan*, Behold he is in thine hand, only save his Life. *So went Satan forth from the Presence of the Lord, and smote Job with sore Boils, from the Sole of his Foot unto the Crown of his Head.* And he took him a Potsherd to scrape himself withal; and he sat down among the Ashes. No sooner hath he his Commission but he puts it in execution instantly without delay. *He smote Job*—The word, says *Caryl*, signifies to strike unto Death: It notes both the suddenness and vehemency of the Stroke; it must at once wound both his Mind and his Body, on a sudden, in a Moment, to be filled with Sores, and covered with a Scab and Boils. The Word signifies *Vulcus ex calore ortum & igne, inflammanus corpus*; he did as it were kindle a Fire in the Bowels of *Job*, inflamed his Blood, and heated the humours of his Body. *Vox Hebreæ significat scabiem fædissimam, qualis est Elephantiasis*; He smote him with a most filthy Scab, such as is the Leprosie, with the worst and most tormenting Boils; no part of his Body was free, only his Tongue was touch'd, that it might be at liberty to blasphem the God.

9. All the Grace that Men have is not able to keep the Devil from entring into their Bodies, and taking Possession of them, if he hath permission from God. Among so many *Demoniacs* and possessed Persons that we read of in the New Testament, it is more than probable there were some had good in them, and were Objects of God's special Favour. Christ not only wrought miraculous Cures on such, but he preached the Gospel also where they were; whereby we may understand, that he blessed them both with Temporal and Spiritual Blessings. *Matt. 4. 23, 24.* and *8. 16, 17.* with *Isa. 53. 4.* *Matt. 8. 28, 29, 30, 31, 32.* and *9. 32, 33.* and *12. 22.* *Mark 5. 18, 19, 20.* *Luke 8. 39.* *Act. 8. 5, 6, 7, 8.* and *10. 38.* and *16. 16, 17, 18.* and *19. 11, 12.* *Mark 1. 23, 24, 25, 26, 27.* We read of few that were posseſ'd under the old Testament: But when the *Messiah* came into the World, the Devil raged more than before, and God suffered it to be so, that all might have a Demonstration of the Divinity of Christ, of his great love to the Souls and Bodies of the Sinners of Mankind, and that the *Sadduces* might be convinced of that foolish Opinion of theirs, That there were no Spirits, *Act. 23. 8.*

10. The Devil may have Power to kill the Bodies of them that have Grace. We are bound to judge charitably of *Job's* Children ; to be sure so good a Man as he gave them Religious Education ; he instilled good Principles into them in their younger days ; he pray'd for a Blessing on the means made use of for begetting Grace in them ; and yet the Devil killed them all at once, *Job* 1. 19. compared with ver. 12. *Rev.* 2. 10. *The Devil shall cast some of you into Prison* : And it is past all peradventure, the Cruelty and inhumane Usage which some of the imprisoned ones had there from the Agents of the Evil One, put a Period to their Days. As he hath been a Murderer from the beginning, *John* 8. 44. so chiefly of the Saints and Servants of God, *Rev.* 13. 7. *It was given unto the Beast to make War with the Saints, and to overcome them* — And by whom is this Beast acted ? From whom doth he receive his Commission to be in Acts of Hostility against the Saints ? ver. 2. — *The Dragon gave him his Power, and his Seat, and his Authority.*

Thus you may see, that though Grace is one of the greatest of created Excellencies, yet it hath not that in it which can secure the Proprietors and Possessors thereof from falling under the Power of the Devil as to the forementioned particulars.

It were easie to enlarge here, and to give you many more humbling Considerations, but I am minded to draw towards a Clole, and therefore shall barely and briefly name a few things more, of which I may appeal to the Experience of most Gracious Persons.

Is it not matter of humbling to you, That notwithstanding of what Grace you have, you are still so prone to Sin upon every Temptation ?

Is it not matter of humbling, That you have sinned so often without any Temptation from without ? Does not Sin within you ever and anon bubble up, when neither the Devil nor the World eggs you on ; you are apt to sin fast enough of your own Accord ?

Is it not matter of humbling, That you have so often cast your selves upon Temptation without a Call ? When Temptations have not offered themselves, you have fought for them, and have thereby provoked the Holy One to give you up to the Lusts of your own Hearts, and to the Power of the Evil One.

Have you not too often quenched and grieved the Spirit of God, after he hath been at work upon your Spirits, enlightning and enlivening you, quickning and comforting you ? After he hath drawn out your Affections to be in a Holy Flame of fervent Love to the Lord Jesus, you have thrown Water upon this Fire that he hath kindled in you.

Is it not matter of humbling to you, That you have so often sinned against Light and Knowledge, That you have acted contrary to the Dictates and Convictions of your own Consciences ?

Is it not matter of humbling, That you have so often silenced Conscience, and lulled it asleep, when it was about to lay your Sin before you in all the Aggravations thereof ? You have been but little in that All, in that necessary Duty of *Self-examination* ; and when you have gone about it, you have not been so thorough therein as you should have been : when Conscience hath been ready to bring in an impartial Verdict as to the present State of your Souls, have ye not flattered your selves, as if all might go well enough with you notwithstanding of your living in the neglect and omission of some Duties, and your taking too much Latitude as to some Sins ?

Is it not *matter of bumbling*, That your Hearts have so often deceived you ? Have you not often and often thought, that such a particular Lust had been so mortified, that you should never have heard of it any moré ; and yet ye have been mistaken ?

Is it not *matter of bumbling*, That the Sin which doth so easily beset you, hath given you so much disturbance, that it hath taken you off from so many a good Work, which otherwise ye would have been about ? It hath distractred your Spirits when you have been in Duties ; it hath led you into many a sinful Snare, out of which ye have not been able to extricate your selves without difficulty ; it hath set you back in your way to Heaven, and hath hindred your growing in Grace ; it hath much interrupted your Communion with God, and caused an eclipse of the Light of his Countenance ; so that you have not had the bright Shinings thereof, as otherwise you might have had.

May it not be *matter of bumbling*, That your Humiliation hath not been proportioned to your Sins and Provocations ? You have had a long time of finning, but your Sorrow hath been of a short continuance : You have finned greatly, and have sorrowed but little. It is but seldom ye have offered up to God that excellent Sacrifice of a broken Heart, and a contrite Spirit.

Is it not *matter of bumbling*, That ye have mis-spent so much precious time ? Some part of it hath been spent in Idleness, doing nothing ; some in finning ; some in doing that which dignifies little for Soul-advantage.

Is it not *matter of bumbling*, That ye have profited so little by all the Ordinances that have been administered to you time after time, and by all the Providences of this day in general, and towards your selves in particular ? Is there not cause to say, *Ab, our leaness, our leaness*, notwithstanding of the many Soul-fructifying Seasons of Grace we have had ? See *Luke 13. 7, 8. Isa. 5. 69.*

Is it not *matter of bumbling*, that you have lived so long in the World, and have been so little serviceable to the Son of God, who gave himself unto death for you ; and that you have been so little useful unto others in the places where you have been set ?

Is it not *matter of bumbling*, That your Ignorance of Divine things is so great, and your Knowledge so small ; that ye have been for so long a time Learners in the School of Christ ; and yet the things whereof ye are ignorant, are more than the things you know ? *Heb. 5. 12.*

Is it not *matter of bumbling*, That ye have manifested so much imprudence and indiscretion in managing your secular Concerns ? Have ye not in many things leaned too much to your own Understanding, whereby your Wisdom hath appeared to be Folly ? Have ye hearkned to *Prov. 3. 6, 7.*

Is it not *matter of bumbling*, That notwithstanding of all your Gifts and Graces, Piety and Prudence, you cannot prevent Disappointments, Crosses, Losses, Troubles, and Tryals in the World ; neither can you give Success to your Undertakings or Actings ? *The Race is not to the Swift, nor the Battle to the Strong ; neither yet Bread to the wise ; nor yet Riches to Men of Understanding ; but time and chance happeneth to them all, Eccles. 9. 11.*

Is it not *matter of bumbling*, That notwithstanding all the Grace ye have, you are so often put to a *non-plus* in your own Thoughts, that you know not what to do ? When ye have consulted your selves, considered all Circumstances, hearkned to whatsoever that within you can suggest, yet ye find cause enough still for your going unto others for Counsel and Advice ; and when ye have been with them, and have all they can say unto you, you come away as wife as ye went ?

Is it not matter of bumbling, that ye are so variable, fickle, uncertain, and inconstant? One hour seemingly fix'd in your Resolves to do so and so; next hour unresolved again: Love to day, hate to morrow: One Week on the Mount with the most High; If all forsake thee I never will; next Week at the Foot of the Mount; Grace at as low an Ebb as well it can be. *Psal. 30. 6, 7.*

Is it not matter of bumbling, That ye have so often administred occasion to the Ignorant and Wicked to speak evil of the pure Religion which ye profess, and of those Holy Ways in which ye Walk, that ye have no more adorned the Doctrine of God our Saviour, with a Conversation in all things according to the Gospel; and that ye have so often sinned the Spirits of those whom God would not have sinned? *Rom. 2. 24.*

Is it not matter of bumbling, That ye are no more humbled for the Sins of others among whom ye live? God is dishonoured at a high rate every where; Prophaneness is countenanced and encouraged in most places; all seriousnes in Religion is ridiculed: They whose Work it should be to take People off their Sins, and to put them in a fair Way for Heaven and Glory, are so far from minding the Conversion of Sinners, and the Salvation of Souls, that they do what in them lies to obstruct whatever hath a Tendency hereunto; They neither enter into the Kingdom of Heaven themselves, nor suffer others to enter. They that shou'd impartially execute Justice and Righteousnes between Man and Man, do no such thing, but rather the contrary; they patronize Impiety, and are a Terrour to them that do well—yet, ah, How few are there who lay these things to Heart? *Ezek. 9. 4. Psal. 119. 136. 2 Pet. 2. 7, 8.*

Is it not matter of bumbling, That there is so little of a truly publick Spirit in this day of ours, even among those that profess themselves Followers of the Lamb, the Lord Jesus? Every one minds his own things, few or none the things of Christ, *Phil. 2. 21.* There is little of a true Zeal for God and his Glory and against Sin, as such.

Is it not matter of bumbling, That you have so little of a true hearty Love for all that do visibly bear the Image of Christ, That there is so little of Love among those that have all one Father, one Redeemer, one Sanctifier, that are all the Objects of God's special Love and Favour, that do all walk by the same Rule, according to the measure of Light and Knowledge received, that are all one in the Great and Fundamental Truths of the Gospel, that are all in good earnest for Holines here, and do hope for the same Heaven, and Glory hereafter?

Is it not matter of bumbling, That you live not every day as if it were to be your last day? That your thoughts are so little taken up about the Glory you are going to in the other World; and that ye are not at all times like unto them that look for the coming of the Lord? *Luke 12. 35. 36. — 2 Cor. 5. 1, 2, 3, 4. 2 Tim. 4. 6, 7, 8.*

These are only Generals; I have spoke somewhat largely of these following Particulars.

If you would admit of a due, thorough, and impartial Consideration, how much Sin is in your Thoughts, that would humble you?

If you would take a view of all your *Words*, you could not but acknowledge in many things we offend all. And If any Man offend not in word, the same is a perfect Man, and able also to bridle the whole Body, *Jam. 3. 2.*

If you would call to mind the Sinfulnes that adheres to your Affections, you would see cause with the Leper under the Law, to cry out, *Unclean, unclean.*

If you would but as near as you can, remember all your Omissions, and how you have left the Good undone, which ye ought, and might have done.

If you would make Reflections on that little good you have done, together with the manifold Defects, sinful Failings and Infirmities that hath attended you therein.

If you would mind the Iniquity of your Holy things, that you have been so little serious, sincere, and spiritual in Duties of Worship.

If you would lay to Heart the Guilt which you have contracted, and do daily contract in managing the Duties of your Callings.

And, lastly, If you would narrowly look into your Relative Sins, as Parents, as Children, as Husbands, as Wives, as Masters, as Servants—you will see enough and enough that might cause you say, as *Psal. 130. 3, 4.* *If thou, Lord, shouldest mark Iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou myself be feared.* *Psal. 143. 2.* And, Enter not into Judgment with thy Servant, for in thy sight shall no Man living be justified. *Psal. 19. 12.* *Who can understand his Errors? Cleanse thou me from my secret Faults.* *Psal. 40. 12.* *Innumerable Evils have compassed me about; mine Iniquities have taken hold upon me, so that I am not able to look up; they are more than the Hairs of my Head; therefore mine Heart faileth me.*

The reason why I pass over the many particulars contained under the pre-mentioned Heads is, because I would not swell this small Piece to a greater Price than the Purse of those that desire to be satisfied in this Point, can conveniently reach.

Thus you have had the first Improvement of this Truth. It concerns you to be well grounded in the Belief of this, That the Grace of God in Believers is no Increased, but a Created Being, as that which would conduce much to the keeping you very humble, and everlasting low in your own Eyes.

I should now come to a second Improvement of this, which is also a very genuine deduction from the Premisses; and that is, If true Grace in Believers be a Creature, yea, a weak and imperfect Creature, without a continued Communication of fresh Influences every moment from the Original and Creator thereof; then it is as clear as the Sun in the Meridian, that *John Elsos* must be in a great Error, in that Piece which he hath published; Called, *The Saving Grace of God*—which he asserts to be in All Men; and to be an Increased Being, with more Confidence than Strength of Reason. If that within him teaches such false Doctrine as this; and hath committed so great a mistake, as to put him upon writing on this Subject, when so meanly qualified for this Service, this is a Caution to all to beware of this Principle of his: It hath made him think that he was in a Capacity of confuting holy and learned *Flavel*. But I have drawn up another short Tract, to demonstrate, That his pretended Answer both to him and me, is no Answer at all: It will be his Wisdom to be silent; if not, he must thank himself, if in the Second he have more plain Dealing than in this. They that are of his Perswasion will see what a weak Advocate they have to plead their Caufe: And if they are not above all Advice from others, I humbly offer it, as a thing worthy of their serious Consideration, whether this Principle in many that have profesi'd and practis'd it since the Year 1653, hath not been attended with many *humbling Providences*, which call for a deep Humiliation before the Lord, rather than that *J. E.* should after all be still over and above magnifying that within him and others, as an *Increased Being*. I have been all my days a Man of a peaceable Spirit, and would fain continue at Peace with all as much as in me lies without Sin: It is some *extraordinary provocation* draws me into the Field. If he writes any more, he will know that I am better acquainted with the *Writings and Works* of these Men than he is aware; he may be like to hear of many things that may not please him: I can give him a *large Account* of the *Principles and Practices* of *G. Fox, Ja. Naylor, and others*; I can tell him that the *Actings* of some of their *Principal Leaders*, have been a *practical Confutation* of the *Grand Principle*, That every Man hath that within him, which is sufficient without any thing else, to teach, instruct, lead, guide, and direct.

direct him. For *G. Fox* penned down Orders to be observed by every one; and they that did not observe them, were *censurable*, and to be *disowned*, as not in the *Unity*, to use their own Phrase. The *Absolute Submission* which was required to be given to *G. F.* and the *Body*, as they called it, at *Devonshire-house*, was a renouncing this Principle in the Face of the Sun, as may be seen in *The Spirit of the Hat*: And in the 7th. Part of the *Christian Quaker*, *Page 4.* There was a Paper subscribed in *Barbados* by 82 Persons, in these Words; "I desire to give up my whole Concern, if required, " both Temporal and Spiritual, unto the Judgment of the Spirit of God in the Men's and " Women's Meetings, as believing it to be more according to the Universal Wisdom of " God, than any particular measure in my self, or any Particulars, with which the Men " and Women's Meetings have not Unity. Is not this a giving up the Cause so hotly contended for? He is a great Stranger in our *Israel*, that knows not the Contexts that were between *G. Fox* and *John Perrot*. I must let *J. E.* know, that I am not ignorant of what *Francis Bug* hath written against *Fox and his Party*; as also, what *Rogers of Bristol*, and the *Spirit of the Hat* have said against him and his Faction; and the *Divisions* among them in *Pennsylvania*, and *New-Jersey*, at this day, do call aloud for *Humiliation*, rather than the *Exaltation of this Principle*, which hath so demonstratively proved it self a *Great Nothing*. Both Parties are high Pretenders, that they are acted by and speak from the Spirit of the Lord within them: And the whole Universe, besides themselves, see this to be a *Spirit of Delusion*, and not the Spirit of God; for he differs not from himself: He says not *Yes* in one, and *Nay* in another. When I have given an *Epitome* of some of the most memorable *Matters of Fact* relating to this Principle, and what *strange Practices* it hath led many Persons into, partly from the *Writings of profest Quakers*, and partly from such Authentick Testimonies as are of good Credit and Authority, 'may be he may say, that if that within him told him, it was an *Impulse from the Spirit of God* that put him upon writing against me, it hath deceived him; it hath trepanned him into that, which hath been more trouble to him than he thought: It hath, in fine, brought *Shame* and *Confusion of Face* upon him; and I wish this may be the ultimate effect of All, that, for the future, he may be fixedly resolved never any more to hearken to such *Foolish Counsels*, to say no worse. *Solomon's Instruction* is rather to be minded, *Prov. 17. 14.* *The beginning of Strife is as when one letteth out Water*; therefore leave off Contention before it be meddled with. Avoid the Occasions, and prevent the beginnings of Contention. *Eccles. 10. 12.* *The words of a wise Man's mouth are gracious*; but the lips of a Fool will swallow up himself: *The beginning of the Words of his mouth is Foolishness*; and the end of his Talk is mischievous *Madness*. The more he talks, the more does his Folly appear: He proceeds from Evil to worse, and adds Wilfulness to his Weakness. *Prov. 25. 8.* *Go not forth hasty to strive*, lest thou know not what to do in the end thereof, when thy Neighbour hath put thee to *shame*.

BOOKS Printed for, and Sold by Thomas Cockerill, at the Three Legs in the Foultry, near Stocks-Market.

F O L I O.

Historical Collections, the 3d Part, in 2 Volumes. Never before Printed; containing the Principal Matters which hapned from the meeting of the Parliament, November the 3d. 1640. to the end of the year 1644. wherein is a particular Account of the Rise and Progress of the Civil War to that Period: Impartially related. Setting forth only Matter of Fact in Order of Time, without Observation or Reflection. By *John Rushworth*.

C H A R N O C K's Works in 2 Vol.

A Scheme of the Sins and Duties of the Members of particular Churches; by the late Reverend Mr. *John Flavel*, in a sheet of Paper.

Life, Reign and Tryal of *Mary, Queen of Scots*; stitched.

Q U A R T O.

Speculum Theologie in Christo: Or, A view of some Divine Truths; by *Edward Poibill of Burwash in Sussex, Esq;*.

A Demonstration of the first Applications of the *Apocalypse*; together with the content of the Ancients concerning the fourth Beast in the 7th of *Daniel*; and the Beast in the *Revelation*; by *Drue Cressener, D.D.*

The Morning Exercise at *Cripplegate*; or several Cases of Conscience practically Resolved by sundry Ministers.

A Supplement to the Morning Exercise; or several more Cases of Conscience, practically resolved by sundry Ministers.

A seasonable Discourse, wherein is examined what is lawful, during the Confusions and Revolutions of Government: Stitched.

Geography rectified: Or, a Description of the World in all its Kingdoms, Provinces, Countries, Islands, Cities, Towns, Seas, Rivers, Bayes, Capes, Names, Inhabitants, Situations, Histories, Customs, Commodities, Government. Illustrated with about 80 Maps. Third Edition; by *Robert Morden*.

O C T A V O.

Instructions about Heart-Work; what is to be done on God's part and ours, for the cure and keeping of the Heart, &c. by that Eminent Gospel Minister, Mr. *Richard Alleyn*. With a Preface by Dr. *Annesley*. The 2d Edition.

The Evidence of Things not seen: Or divers Spiritual and Philosophical Discourses concerning the State of Holy Men after Death: By that eminently Learned Divine *Moses Amyraldus* Translated out of the French Tongue; by a Minister of the Church of England.

Poems on several Occasions, with a Pastoral: To which is added, A Discourse of Life; by *John Tutein*.

A Succinct and Seasonable Discourse of the Occasions, Causes, Natures, Rise, Growth and Remedies of *Mental Errors*. To which is added, (1.) An Answer to Mr. *Cary* against Infant Baptism. (2.) An Answer to some *Antinomian Errors*. (3.) A Sermon about Union; by *John Flavel*.

Mr. *John Flavel's Remains*; being two Sermons: The one preached at *Dartmouth* in *Devon*, on the day of the Coronation of their Majesties The latter intended to be preached at a Meeting of the united Ministers of several Counties. With some account of his Life.

